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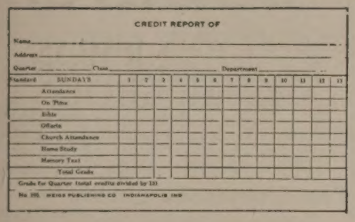
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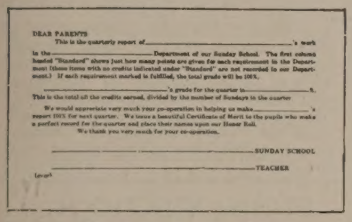
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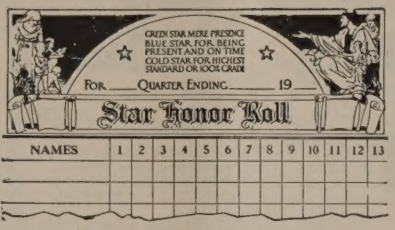
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FOR CHURCH SCHOOL WORKERS

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JESUS CHRIST, FRIEND

By John Timothy Stone

IN TRAVELING in the Orient, one feels the absence and appreciation of genuine friendship, especially in religious interpretation. True, there is a beautiful loyalty among those who are really friends, but there is little or no conception of deity as friendly to mankind. The idols are grotesque and often horrible in form and expression, showing the evident hatred of the gods to mankind. Worship has the aim to appease angry deities who have been hurt and infuriated. Everywhere fear, not worshipful but cringing, reveals wretched anxiety and superstition. The friendship of the gods seems impossible and inconceivable. Christianity alone teaches and proclaims the *love of God.*

To have a God who can be a friend, who really longs to help and bless, who was heralded by angels with songs of gladness, and the prophecy of "joy to the world" is incredible to the religions of the east.

But just here Christianity has her most influential and inspiring truth. The eastern faiths are trying to find out its truth and gain its message of good will, but with difficulty. In cities in Japan, we learned that in Buddhist women's clubs, and religious gatherings, as well, they were adopting Christian hymns, paraphrasing and rewriting, singing, "What a Friend We Have in Buddha," "Majestic Sweetness Sits Enthroned Upon the Buddha's Brow," etc., showing the lack and longing they have for a closer and more personal sense of friendship with deity.

This should suggest to us this given side of our faith which, perhaps, we have overlooked in our manifold blessings. The friendship of Jesus was one of the striking features of His life among His disciples and apostles when He was on earth. One by one He called them. Constantly He walked and talked and ate with them. His "table" talk fills chapters. He went to their homes; He sailed and rowed with them on the lake; He sat by the Sea of Galilee with them; He used the ordinary illustrations of nature all about them to portray and explain truth; He called them "friends"; He told them of His love and invited theirs; He put confidence in them when others condemned.

His parables were filled with friendly suggestions and neighborliness. His miracles showed more clearly even than His utterances that "He went about doing good."

We read "the common people heard Him gladly"; that men "could not get near Him because of the press." He fed the multitudes who followed Him, when His disciples wished "to send them away."

A poor widow following her son's body to the grave found a Friend in His kindly glance and kingly word of Divine power. The "Good Samaritan," the "Prodigal," the "Publican," the Leper, even the "woman of Samaria" found in Him friendship. His word of insight and criticism when He said "Let him that is without sin among you cast the first stone" touched the chord of penitence and love in the poor sinners, and signalized the *friendship* of His heart.

The world needs friendship now, and ever has. This power of Christianity is one of her greatest and most convincing potentialities. "Jesus loves me" is sung in more tongues and nations than any other Christian hymn. The whole world loves its message. Tears start in eyes hardened and scarred with sin when children's voices sing of the love of Jesus Christ.

Peace cannot come throughout the world by mere legal enactment, nor contract between nations, but only when it rules in the hearts of men. "The friend must show himself friendly." Hate must be driven out by love.

True friendship also slays slander and gossip. Friends do not discuss nor criticize one another among themselves nor strangers. I have a friend of well-nigh forty years. Do you think I would utter or listen to unkind words about him? Do you think any one could make me believe he would listen to or utter such words about me? No, our friendship is as sure and steadfast as the granite sea-washed rocks on a New England coast. Such is the friendship of true Christians and of "the Friend who sticketh closer than a brother."

* * *

THIS SENSE of the friendship of Jesus should be cult vated and encouraged with little children. The sinister and bewildering use of darkness to scare children into or from sleep has long since been outlawed, but to use darkness in the interpretation of God's nearness and love, the very stars showing that love shining through, will transform a fear into peace, and the Master's friendship may quiet the little timid life with a sense of His very presence watching by his side. "Thou, God, seest me" was a text frequently used as a sentinel over the soul in earlier days, and the mystery of a great eye, ever watching, and an unerring hand ever recording the ills and evils of small boys was not unknown.

How much finer for an imaginative child to think of a Divine Friend ever leading into happy and delightful bits of fun and enjoyment, ever eager to help one in his tasks and duties, ever ready with His look of loving approval to acknowledge the good and record the mark of merit. Children will ever cherish their friends and are by nature little hero-worshippers. Why not give them this loyal attitude toward the Friend of children, the One who settled life's disputes by calling a little child into their midst and said, "Except ye be converted and become as little children, ye cannot enter the Kingdom of God"?

The friendship of Christ encourages testimony in His behalf and strengthens our faith in Him. A friendship admitted and honored is a friendship strengthened and cemented, but a friendship overlooked or denied is one broken and destroyed.

If Christ is truly our Friend, we are hurt when His name is violated or taken in vain. Most swearing is as thoughtless as it is useless. A friend will call attention naturally and tactfully to this abuse and dis-

loyalty and may perhaps arrest in thought a careless life and lead to deeper or higher motives.

Jesus Christ as a Friend purifies the mind and elevates thought and language. It used to be said of Henry Drummond that his very presence among the students of Edinburgh created an atmosphere of manly character and strength. Phillips Brooks once broke up, all unconsciously, an angry labor meeting by entering and addressing one of the contending leaders as his friend.

Friends of one who is great become great themselves. Thus purity and love are magnets that attract the ore and eliminate the dross.

Again, it is time that the friends of Jesus Christ are trusted and loved because of Him. It is said that the greatest financier of all Europe was once asked by a friend to loan him ten thousand pounds. He replied, "I cannot myself, but I am your friend. Walk with me to lunch." Bankers and clerks saw them walking together on the street as friends. It was enough; his credit was good without ordinary security. Mankind learns to trust the man "who has been with Jesus and has learned of Him."

But, after all, the greatest blessing of life is friendship, and to be the friend of God is the highest aim of human attainment. Abraham was the "friend of God"; we read of old Noah that he "walked with God," and hence was divinely chosen to save the race.

The friends of God, like the three stalwart Jewish youth of Daniel's time, are unscorched and unharmed amid the fires of persecution and wickedness, and when seen there is always "the fourth walking with them who seems to be like unto the Son of God."

But, better still, this Divine Friend walks and talks with us on every highway and byway in life, and like those Emmaus companions of old, "our hearts burn within us while He talks with us on the way."

This Friend guards as well as guides us, for

> I need a friend who knows me
> So fully through and through,
> He'll ne'er misjudge a motive,
> Nor let me try to do
> More work than I can manage;
> The work that is not mine,
> Because of vain ambition
> Or conscience drawn too fine.

This, the Friendship of the Most High, may steady, strengthen, and conserve life till at last "We shall be like Him when we shall see Him as He is."

THE NEW DEPARTMENT OF VACATION AND WEEK-DAY CHURCH SCHOOLS

By Hugh S. Magill

ONE OF the most important events in connection with the Birmingham meeting was the mutual agreement reached between the International Association of Daily Vacation Bible Schools and the International Council of Religious Education whereby the work of that Association will hereafter be carried on by the Department of Vacation and Week-day Church Schools of the International Council. The Association has been operating as an auxiliary of the International Council for some time, but the action taken brings about a much closer relationship.

On March 31 the following preamble and resolution were adopted by the Board of Directors of the International Association of Daily Vacation Bible Schools:

"This Association came into existence in 1917, succeeding another organization of similar name, which had in turn been incorporated in 1911 to take over the work of an unincorporated association founded in 1901. To aid in solving 'problems dealing with child life in crowded centers' was its aim, as well as that of its predecessors. However, it realized that its energies might easily be dissipated if its interest were given to more than one such problem. And, accordingly, it not only confined its attention to the vacation Bible-school movement, but it still further narrowed the scope of its activities by making its one controlling purpose the promotion of that movement. In so doing, it followed the path marked out by its predecessors.

"The Association has fully realized that the successful accomplishment of its plans would work its own elimination. Due to the work of others besides itself, it now sees that its basic purpose has been well nigh fulfilled. The vacation Bible-school idea is generally accepted. The successful extension of that idea requires an organization wider in scope, greater in numbers, and broader in representation than is this Association. And such an organization should so be equipped as not to be limited to but one activity functioning in the field of child life.

"To multiply agencies in this field is unwise. Rather than to effect an alteration in this Association so that it may deal with the whole situation, it seems the better plan to ally it with an organization already in the field and created to deal with various phases of child life.

"Some time ago, in the development of this work, the Board formed a relationship with the International Council of Religious Education. Since that time the Council and the Association have worked in a cooperation growing ever closer. The Council is recognized as the accredited agency of cooperating denominations for interdenominational work in the field of religious education. Given this breadth of representation, our Board then has for consideration the question as to whether a more complete union with the Council would not make for progress in the very work to which this

Association has devoted itself. It seems that such union would require that our organization step aside as an active agency in the American field, and, in doing so, make the effort to conserve to the Council all the benefits that have arisen from its activities during its existence. For that purpose the following resolution is moved:

"RESOLVED: That it is the sense of the directors of the International Association of Daily Vacation Bible Schools in attendance at this meeting that the vacation Bible-school movement in America can best be furthered by centering in the International Council of Religious Education the interest of all engaged in that work and by procuring with the Council the heartiest cooperation therein."

On April 12, the International Council voted unanimously to approve this resolution. On nomination of the General Secretary, Mr. Thomas S. Evans, Secretary of the International Association of Daily Vacation Bible Schools, was elected Director of the new Department of Vacation and Week-day Church Schools of the International Council, and a committee was appointed to work out the necessary details. This Committee met in New York on May 21 with the Board of Directors of the International Association of Daily Vacation Bible Schools and a complete adjustment was unanimously agreed upon.

All the work of the International Association of Daily Vacation Bible Schools will be carried on by the Department of Vacation and Week-day Church Schools of the International Council. Mr. Thomas S. Evans will be Director of this Department and Miss Adaline C. Guenther, Assistant, working under the direction of the General Secretary of the Council. The headquarters of the Department will be in Chicago. The International Council will maintain a branch office in New York City.

A Standing Committee on Vacation and Week-day Church Schools will be appointed, of which Mr. Russell Colgate will be Chairman, and which will include the present Business Committee of the International Association of Daily Vacation Bible Schools, together with other members to be added. The International Council becomes responsible for the budget with the understanding that this Standing Committee will raise as much money as possible from present and other contributors. A special committee to have charge of the legal aspects of week-day religious education will be established by the Council.

The headquarters of the International Association of Daily Vacation Bible Schools at 381 Fourth Avenue, New York City, will become for the present the eastern branch office of the International Council, with an office secretary in charge. The Department of Vacation and Week-day Church Schools of the International Council will be established at International headquarters early in September, with Mr. Evans in charge. Mr. Evans has assumed responsibility for the work of this Department and letters and communications addressed to him either at the International headquarters at Chicago or at the New York office will receive prompt attention.

PRINCIPLES UNDERLYING STANDARD TRAINING SCHOOLS

By Herbert W. Blashfield

PRINCIPLES is a term which we are in the habit of using very loosely for principles are closely related to laws; they are the truths from which laws are evolved. As yet, we have few principles governing training work. This paper, therefore, attempts to give only working standards which may eventually become principles in the light of further experiences and experimentation. These suggested standards and principles should therefore not be confused with those under which standard training schools are now being conducted.

Standard Training Schools should be conducted primarily and specifically for the training of teachers and leaders of the Christian religion such as recreation directors, club leaders, parents, ministers, officers of the church school, as well as teachers of class groups. All training activities should be directed upon the problems of the church school. If the church is to succeed at its task as a teaching agency, its teachers must be well trained for their task. The many avenues of teaching provide for all the workers of the church school as teachers, regardless of position. To train these workers for class room work, club leadership, officers of the school or any of its departments is the first task of the training school. Parents also need much of this training. Not only should they receive it because the church owes to them direction and assistance on their problems, but because they need to understand and appreciate the work of the church school.

The work of these schools should be confined to the problems of training the student for the activity of teaching. These problems include the development of personality, the general principles of thinking and the laws of character growth. They include the methods by which these principles of thinking and laws of growth may be applied to the subject matter of religious education and how related to the experiences of the pupils by means of the activity of the teacher and through the organization of the church school as a whole and as many departments and divisions. This means that the training school should concern itself with the improvement of the teacher's influence as a Christian teacher and with his technique as a leader of growing life rather than with content courses such as history and literature.

These schools should be primarily for the purpose of stimulating, guiding and enriching the conduct function of the teacher rather than to give knowledge about teaching. Christianity is a way of life, it is a kind of conduct. The teacher of Christianity, therefore, even more than the teacher of our public schools has a work which is largely conduct. It is the business of the school to prepare him for this conduct which means that the curriculum must at least partially be composed of conduct activities, rather than only a course of study.

Each school should be fostered by a board that is representative of the governing bodies of the churches involved in the enterprise and so selected that they are able to appreciate and administer educational standards of training work. The efficiency of a training school depends largely upon the board. Interest in the work of the school by the members of the cooperating churches depends largely upon how the board is formed. It is the board that secures the necessary faculty and super-

vision. It is the board that decides on the place and time of sessions, the curriculum, etc. It is the board that is responsible for the securing of a student body and the budget. Great care should, therefore, be exercised in its selection. This board should be maintained from year to year so as to give continuity to the work of the school.

Teachers should be used who are adequately prepared through experience and study to direct the thinking and activities of the class sufficiently to arrive at the desired objectives of each course. In a course in psychology he should know not only the subject matter, but be able so to use the laws of psychology in the class that the students may become acquainted with their application in class room work. In the specialization courses, the teachers should not only know the subject matter but be able to handle a model class for observation work. One learns best to perform the act of good teaching by observing good teaching by one skillful in the work and by assisting in the process at times under guidance. Since the desired objective of all the work of these schools is Christian conduct, each teacher should be prepared with an attractive Christian personality above all else.

The curriculum should be composed of all those elements which will help to stimulate the thinking and general conduct of the student in the desired direction. This means that the curriculum is not primarily a course of textbooks for these are only means to an end as is the teacher himself, the activities of the teacher with the class, and all observation and practice work. All textbooks used should adequately cover the subjects with which they are to be used, and give the teacher and class suggestions on how best to arrive at the objective of the course by means of additional study, classroom work, and outside activities.

The classes should be of suitable size for effective teaching. This means that classes should be only as large as will allow each student to get his full share of training, which includes full appreciation of what is being given or done by the instructor, an opportunity for voicing his own opinions, and supervision in research observation and practice work, when required or necessary. In content-courses the number may be fairly large as fifty but otherwise the number should not exceed twenty-five. The minimum for such work should be sufficient for stimulation, enthusiasm, and encouragement. This may mean a very few as five or six.

Class sessions should be held at intervals of sufficient length to permit adequate study, observation work and practice teaching where necessary. Since training involves more than the study of a textbook, time must be given for research, thinking and experimentation while under the direction of the teacher. Generally speaking classes which meet every day do not allow for this in the case of most of our present church-school teachers, and classes held once a week have been found most too far apart for efficient work. However, since the teacher's work includes directing the students in actual teaching situations while the study is being made together, and since most of these occasions come only on Sunday, it is highly desirable that the training school be held over a period of time that will include one or more Sundays.

Class sessions should be of sufficient length to insure time for lesson presentation, comprehension by all students and full discussion, and where demonstration work is to be conducted, the period should be long enough to include time for this as well. Class periods of our colleges and universities give us an idea of how long periods should be. For new students, fifty minutes seems to be about right, but for graduate work two hours is none too long. For a class of twenty-five if all are to take part, the teacher needs at least an hour.

Systematic preparation should be required of students as a basis of classroom thinking and all other required activities. The training school is not a lecture course. It is a place for thinking, for creative activity, for the development of skills in definite directions and in definite situations. This means that there must be thinking done in preparing for each assignment. This thinking may be in connection with observation work, practice work or reading, or it may concern all of these elements.

The teacher's classroom work should effectively embody the principles of successful teaching in classes later to be taught. As the initial step in any form of behavior is a pattern in which the behavior is skillfully performed, the teacher in a training school should provide that ideal pattern as far as possible. This standard applies to general courses as well as to specialization courses, but much more to the latter. In teaching a course in junior methods, the teacher should constantly use the method of a junior teacher so that the class will get the feel of what such teaching means and become at home with it, or in the habit of using it. If this is done in the class room, the tendency will be for the method to carry over into the actual practice work with children.

Each school should be supervised by competent authority to insure high standards of work in desired direction. The supervisor or head teacher or dean should be familiar with such standards as are here given. He should be competent in carrying them out with the teachers. It is through the wisdom of this person that the school emerges from a series of disconnected classes to a unified school with one great purpose, that of carrying on all of its many activities in the interest of a well trained student body.

Each school should be open to students who are capable of working together to mutual advantage. Such factors as age, experience and interest enter into this standard. Since a training school is for the purpose of training teachers including executive officers of schools, only those who are rather mature and are ready for teaching and leading should be eligible. This means as a rule about eighteen or a graduate of high school. Since experience is a factor to be considered and often teachers begin their work earlier than the time here indicated, schools should be open to those who are now teaching regardless of age. Only those who are vitally interested in the particular subject to the extent that they have need for it and expect to use it, should be eligible in each of the classes. Too often we find those enrolled who are merely interested in a general way and are spectators rather than students. These should not be encouraged to attend.

The enrollment should be secured in advance and in intensive schools the textbooks should be read in advance. By securing the enrollment in advance it is possible to govern the size of the classes, the best location of classes because of their size, give more attention to the enrollment of students, and provide for all the necessary books and other materials before the school begins. In intensive schools, those held in one week, it is generally impossible to do the necessary study between each lesson. The reading of textbooks in advance not only helps the student to do the required work but gives to him an understanding of the course in advance which will very much improve the results of the work of the teacher during the class sessions.

Each school should provide for sufficient classes to insure a school atmosphere and quality of work. A school is not a class but is made up of a number of classes. It is the fact of several classes which gives enthusiasm, interest and expectancy for as the students mingle together and hear of what is going on in the several classes the enthusiasm which they have for their own class is multiplied just that much more. Sufficient classes should be provided to insure about the right number of students in each class. Where a school expects about forty students only two classes should be provided, but in a school of 200 at least eight courses can easily be given.

The school should be located in a building which because of its rooms and general equipment, is particularly well suited to the requirements of training work. Class rooms should be sufficiently large to easily accommodate each class, or about the size of the average public school room. Each class room should be provided with those devices which will assist the teacher in his work as blackboards, reference books and sometimes maps and pictures. Each room should have movable chairs and tables so that those activities needed in the work of the group may be easily carried on. An assembly room is necessary where all classes may meet together for those elements of training which may be carried on with all.

Students should be awarded on the assumption of regular attendance, thorough preparation, and completion of assignments. A ten or twelve session school is none too much to cover any one subject and no student should expect to satisfactorily complete work in less time. However, in cases where the student is forced to be absent more than the required number of times there should be given an opportunity to make up the lost work under the direction of the teacher. Each lesson should carry with it those

assignments of study and activity which will make possible in the students full appreciation of the lesson and give a basis of thinking and discussion during the class period. It is important that the teacher know personally each student's efforts and the progress he is making during the course so as to be able to give credit where credit is due.

An adequate budget should be provided to enable the school to have the best grade of available talent for teaching. The high type of work in these schools demands the use of teachers who have had extensive and usually expensive training. It is unjust to make use of this talent without a remuneration that should be expected from such service. This principle should apply in all cases whether the teachers come from a distance or are secured near by. The students appreciate the work of their instructors more when they pay well for it, and the teachers are more inclined to be thorough in their work when there is a fitting remuneration. The budget should further cover all other expenses incurred by the school as lighting, heat, janitor service, extra blackboards, books and other teaching materials.

The school should continue from year to year with courses planned in sequence. It is the business of these schools to serve those students who desire to complete their training and receive the diploma. No student should be satisfied until this award is attained and no school governing body should be satisfied until all the teachers and prospective teachers of the community have finished their course of study. This means that each school should continue from year to year. It means that the students should be assisted by constructive suggestions on how to proceed systematically from year to year in their training until it is finished. A printed schedule covering several years of work in the school is valuable. All students should be helped each year in their selection of courses. The desires of the student body from year to year will help to determine what courses will be best to offer.

Each school should stimulate an interest in the students to continue their training in local church training classes and in other training schools. The standard training school will always be only one form of training for it will never be able to meet the entire need. As long as the teaching function of the church looms as important as it is at the present time, so long must the local church provide for the training of its own workers. More and more this responsibility will rest upon the pastor. It is the business of each church to give its leadership training in the fundamental elements of its religion as to its history, beliefs and objectives. The standard training school should deal with those aspects of religion upon which all can agree and those which contribute to the technique of teaching. It is, therefore, important that these schools build up an interest in the church training class and seek to stimulate them wherever possible. The school should also create a desire to continue in other training schools. [*An address given at the Birmingham Convention.*]

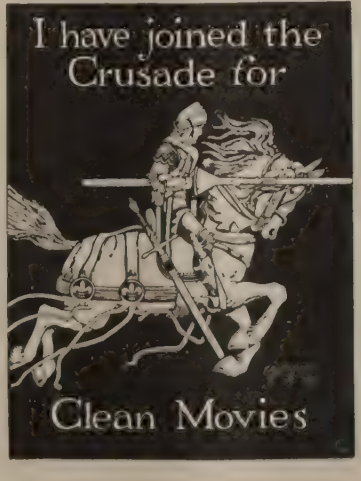
MOTION PICTURES

By Josephine L. Baldwin

THERE are many things to be said in favor of the silver screen both as a teacher and as a means of recreation and amusement. Motion pictures are being used more and more for instruction in our public schools and with advantage to the children. Even when they are not definitely used for that purpose they become teachers by stimulating thought, widening the horizon of individual lives, and bringing the corners of the earth together; by developing a love for the beautiful, furnishing some of the benefits of travel without its expense, and by acquainting people living in isolated communities with the news of the day the world over. If this were the whole of the story the motion pictures would score heavily on the credit side but unfortunately a majority of the pictures make vivid impressions of evil rather than good and are growing worse in this respect. In the first six months of 1924 the Chicago Board of Motion Picture Censorship eliminated 677 scenes of assault with guns from 331 films, and in the last six months 1134 of such scenes from 457 films. There was a similar increase in other undesirable features.

Children and the Movies

IN relation to motion pictures children are harmed by what they miss as well as by the unwholesome things they see. Before the advent of motion pictures children spent their time out of school largely in play in the open air and gained through it strength of body and muscular skill. While sitting still in crowded houses they are gaining no such benefits. When a child sees a dramatic play it is not a play to him. He enters into it so thoroughly that it is life itself that he sees as the characters move before his eyes. His natural tendency is to put himself in the place of the hero and his feelings, always intense and easily moved, bring to him a terrific emotional strain. If evidence of this were needed it is furnished by the fact that young children frequently scream with terror and call wildly for help when the hero is in danger. Older children show how real the happenings are to them as they clap their hands, stamp their feet, and even whistle shrilly as they see that help is on the way. There is nothing that can more effectually wreck the nervous systems of children than a course in exciting motion pictures, especially when they go frequently. A city child of ten on being told by her teacher that she was attending too many motion picture shows protested, saying that she did not go often. "But you said you went yesterday and the day before!" "O yes," was the reply, "I go every afternoon, but most of the girls go afternoon and evening."



This very excitement of the nerves is like the drink habit in that the victim demands more and more of the same stimulation. Ordinary pleasures normal to childhood no longer have any power to please and children become small imitations of blasé adults who do not know what it means to be genuinely interested in anything unless it is some new and powerful sensation.

Mentally the children are harmed by the fact that the pictures grip the attention so completely that the power of voluntary attention is rapidly being lost. Initiative is also becoming atrophied as children sit passively to be entertained.

The most serious effect, however, is in the moral and religious realm. The films are of such a nature that children become sophisticated and familiar with vice. The fine sensitiveness which would make the child retreat before the approach of gross forms of evil is first weakened and then destroyed. When the evil no longer repels it becomes a potent influence, because of the child's ready response to suggestion. This explains the fact that the juvenile courts report many delinquents who have confessed that they were led into wrong doing by seeing something of the kind done in the movies.

In the pictures, when it is desired to get rid of the villain, he is usually shot or murdered in some other way, and when any person finds himself involved in serious difficulties he frequently extricates himself by committing suicide. It is not strange that the number of young murderers is increasing or that many children who have failed to pass at school or have been rebuked at home for some misdemeanor have taken their own lives. One boy who committed suicide by hanging had seen a picture that evening in which someone was hung. Children cannot be dragged through exciting scenes of crime of any kind and come out with their moral nature unscathed.

Ways in Which the Church May Help to Remedy the Present Situation

IT CAN start a campaign of education conducted by means of visits in the homes of the church people and through parents' meetings where the whole subject may be frankly discussed, and the parents led to realize the danger. Churches of all denominations in each community should form a league and endeavor to enlist the cooperation of all other community organizations which are interested in the welfare of children and youth. In 1911 such an organization was started in Essex County, New Jersey, and was called, "The Public Welfare Committee." Out of sixty-two organizations cooperating, thirty-eight were churches of many different faiths. Twenty-four were clubs and other civic organizations and the Y. M. C. A. and Y. W. C. A. The two hundred and twenty-three members were divided between the Research Committees on Health, Fire Prevention and Labor, and the Juvenile Committee which had subcommittees on Dance Hall and Pool Room, Motion Picture and Theater, Recreation Center and Playground, Street Games and Occupations; and the Educational Committee with three sections, Physical Environment of the School Child, Pure Confections, and Social Hygiene.

The Motion Picture Theater Committee had about forty members, each one of whom was pledged to visit four or five picture houses which were assigned to him or her at least once a month and make a report to the secretary in writing. The items for report were given on a printed slip. There were at that time one hundred and sixty-five motion picture houses in Essex County. The licenses of the houses had to be renewed each week. Frequently the Motion Picture Committee appeared before the Licensing Board and presented proof that certain of the houses were showing indecent films or were disobeying the law in some other respect. The Licensing Board had a wholesome respect for the body of influential men and women in the Public Welfare Committee, and it is safe to say that during the time that this committee was in existence no city had cleaner movies than those shown in Newark and the surrounding towns. A fine work has also been done in Dayton, Ohio, which was initiated by the Council of Churches.

The Federal Motion Picture Council in America, Incorporated, with headquarters in Brooklyn, N. Y., has for its purpose, "To mobilize all forces for wholesome motion pictures." Among its objectives is this: "To secure cooperation with other organizations through our Committee of Reference and Council in order that the full sweep and impact of these combined organizations may be effectively delivered in any given direction." If the iniquitous "Block System" is to be done away and other reforms accomplished, there must be cooperation between all who are interested in the welfare of children not only in separate communities but in the states and the nation. [*Substance of address given at Birmingham Convention.*]

THE WORLD MINISTRY OF THE D.V.B.S.

By Hugh R. Monro

THE daily vacation Bible school movement may be characterized as a romance of modern Christian effort. The vision first came to a New York clergyman twenty-five years ago, but the direction and development of the enterprise during the intervening years has been largely in the hands of a body of laymen. This group of laymen, made up, to a considerable extent, of men of large business affairs and those prominent in the professions, may be said to have almost set a new standard of devotion to a cause, giving unsparingly of their time and effort as well as means, to extend this enterprise throughout America and the nations of the world. I mention these facts to suggest that there must be some remarkable appeal in the D. V. B. S. program to seize the imagination and sustain the interest and enthusiasm of this body of men to such an unusual degree. And such is indeed the case.

It should be said that thoughtful laymen are deeply interested in the new influences which are abroad in the world affecting its moral and spiritual life. They are concerned about principles of government and laws and with all that tends toward the uplift of manhood and womanhood. But above all they clearly perceive that the real strategy of the hour lies in well directed effort to mould the character of the childhood and youth of the world. There must be no abatement of effort to rehabilitate the religious life of the home, but meantime a generation of children are growing up who are to make the world of tomorrow, and these must be made to feel the contagion of those moral and spiritual ideals which have produced all that is best in our own lives, or the future will be dark indeed.

Beyond this, even a slight familiarity with the facts of history brings home the age-long lesson that only the dynamic of the Gospel of Christ can ever produce a vital spiritual life. Legislation has failed; education has failed. The periods of enlightenment and moral progress in the past correspond exactly with the times of spiritual awakening, while the dark ages of reaction and moral decay coincide with the decline of a vital religious faith. The status of childhood is the invariable indication of the quality of a nation's life, and neglect at this point has forestalled the downfall of the great nations of history. The laymen of today have a lively consciousness of these facts, but perhaps the factor which most of all will account for the gripping interest of this movement is the comprehensive and eminently practical program. The idea of utilizing a billion dollars' worth of church property, which is mainly idle during the summer, appeals strongly to the economic sense. The idea of ministering to that vast army of idle children, especially in the great cities and industrial centres for whom the vacation season presents no longer an opportunity for relaxation but a time of increasing physical peril and moral menace, takes on the aspect of an obvious social necessity. But most arresting of all to those who turned their attention to this problem, was the inspired wisdom and timeliness of the program. To fill the sessions with healthy, wholesome occupations under trained Christian leadership so that pupils as well as parents gave enthusiastic approval, was a rare achievement as well as an effective answer to those who complain of the restricted spiritual outlook of the enterprises of the church.

Puny, stunted children of the tenements are started on the way to physical development by skilled instruction in gymnastics; boys are given instruction in types of craftsmanship in which they find interest and delight, and girls in various lines of feminine handiwork. A single season gives the attendant a considerable repertoire of good songs and melodies, both sacred and secular, and there are sympathetic talks on health, hygiene, housekeeping, vocations, patriotism and a multitude of things which have to do with clean and wholesome living, but largely outside the regular school curriculum. Most important of all, they are given daily religious instruction, their minds are stored with Scripture, and in the five weeks vacation school period the religious instruction given is equal to an

entire year in an average Bible school. All of this is done with such amazing economy that the average cost per pupil for an entire term is but one dollar.

* * *

THE daily vacation movement now girdles the globe. Few would have supposed that conditions in non-Christian lands would afford such favorable opportunity for a ministry which seems to have grown out of a pressing national need in America, but as a matter of fact the opportunities abroad are quite as great, if not greater than at home. There is also a vacation season in mission lands which releases thousands of students from Christian schools for a term during the summer. Of course the hordes of children are always present, and with mission properties available and often public buildings which are offered by the authorities without cost, the same efficiency and economy is secured as in the homeland.

Extensive and highly developed literature covering every phase of vacation school work has been issued so that the methods are more or less standardized the world over, and even the worker at a remote station who has had no opportunity to come into contact with the actual working of the plan, may, through the text books and other literature, thoroughly prepare for carrying on a successful school.

The vacation school movement is now operating in China, Japan, the Philippines, Korea, Greece, Egypt, Burma, South Africa, Syria, Palestine, Bulgaria, France, Australia, Mexico, Brazil, Cuba, Porto Rico, Argentine, Chile, Paraguay. The work is being rapidly extended through the World's Sunday School Association into every country in which that organization is represented. These schools vary in size from a dozen pupils to one having an attendance of 1,375. The average of all schools is about 100. During the past year the number of schools reached a total of 11,000 and the attendance in excess of one million. Upwards of twenty-five per cent of those attending vacation schools are not attendants of any Bible school.

Rapid as has been the expansion and extensive outreach of this movement, it is becoming daily more apparent that its development has just begun. Both in America and in foreign lands it seems destined to become one of the most powerful auxiliaries of the Christian church which has been set in motion. [*Substance of an address given at Birmingham Convention.*]

TRAINING CHILDREN IN WORSHIP

By Margaret M. Clemens

PRACTICALLY every worker in the field of religious education has been faced more than once with the task of leading a group during its devotional period. Whether or not we have always achieved our goal, we can surely agree that the aim of such a period is to lead the group into fellowship with God.

Too often we fail in making our devotional periods vital and significant. We as Protestants are guilty of losing sight of the value and importance of worship. Our tendency, particularly in the past, has been to regard the devotional period as something to get through with so that we might get to the important part of our program, as something to fill in time until everyone has arrived.

Since we all at some time or other have been aware of the failure of the devotional period in becoming a vital and contributing factor in our program it is necessary for us to pause to consider exactly what we mean by worship. At once we are faced with difficulty, for worship is almost too vital, too fundamental, and too comprehensive to express in a set definition.

One act of worship may differ from another in time and circumstances, in content and form, and in its means of expression. And yet there must always be present that common element of a sense of fellowshp with the heavenly Father. No matter what the experience, if this is lacking worship cannot be present. Not always is worship confined to a particular period, set aside and planned for that purpose; worship may be present without external symbols (though we cannot underestimate the importance of a definite time and place for worship) but always there must be that sense of awe and wonder as one comes face to face with God. The mere recognition of the fact of God is not enough, it must be vitalized into an emotional and personal application of fellowship with God that has a direct bearing on the life of the worshiper. For example, it is not an experience in worship when one coldly expresses to himself the following facts: That mountain is majestic. Anyone who can make such a mountain is great. Therefore God is great. But when one is emotionally stirred by the grandeur and beauty of the mountain and the recognition of God's hand in its making to the extent that the fact becomes a *personal appropriation*, and the soul cries out, "*My* God, *thou* art very great," then truly it is an experience in worship.

* * *

THE worship of a little child differs in content from that of an adult because his life experiences are different and more limited. But the essential factor in worship for children and adults alike is a recognition that God is near, real, and vital to the individual. Communion with God implies consciousness of God, and that consciousness need not be limited to any age group.

If we claim that worship is of such fundamental importance, we can well ask ourselves this practical question "What does worship do for us?" Its benefits are many. The high privilege of entering into fellowship with the Father who "made us for Himself" brings us an exalted joy and happiness, and leaves us with an abiding sense of peace and rest. More than that, it gives us a new vision of our task in life and an appreciation of comradeship in the task, a feeling of confidence and capacity because we are working not in our own strength alone. In short worship helps us to lead our lives more joyously, efficiently, and abundantly.

In the religious education of children it becomes a pertinent problem as to just how we shall make worship available to them so that they may gain the development of character which worship alone can contribute. It is recognized that, in common with all mankind, children have a natural tendency toward worship. But this does not cancel our responsibility. The fact that children want and need to worship is no indication that they know *how* to worship. It is our task to provide children with a language through which they may express themselves in worship, a language which will express for them their ideals and aspirations—those things so difficult for them to put into words—and to provide them with a training which will meet their growing and developing needs and capacities.

* * *

THIS leads us to the problem of suitable materials for use in worship, and the basis upon which we shall select them.

The heart of worship is prayer, for through this channel we come into closest communication with God. Our purpose in praying with children is to lead them in their conversation with the heavenly Father. Prayer to be meaningful to children must therefore express their own thoughts. The children themselves should decide in conversation beforehand on the things for which they will pray, and then when they have thus made their contribution the prayer will be their own and they will be able to enter fully into it.

In regard to the question of having the children themselves lead in prayer, we must bear in mind several things. Younger children may be able to express themselves spontaneously and naturally in very short and simple sentence prayers. But the junior is more self-conscious and often has a natural tendency to "show off," so that he is apt to derive more harm than good from being called on to lead the group in prayer. In addition to this we must remember that children have not developed the power of express-

ing in words their inner feelings to any adequate extent. On the whole it seems wiser to reserve this form of expression for the more intimate relationships that come between teacher and pupil during the class hour.

* * *

WE MAY also, in the words of the Psalmist, come before God's presence with singing. Through the use of hymns we are able to unify our group, and to help them express in beautiful form and language those things that are difficult to put into words. Many different kinds of hymns will find a place in our worship services,—joyful hymns of praise and adoration, thoughtful hymns of thanksgiving, quiet hymns of petition, stirring hymns of action—these are some of the types from which we may choose. But again we must bear in mind the basis upon which all material must be judged. Do the hymns we have chosen express the normal aspirations, desires, and needs of the children who are to hear and use them? We must not ask children to sing words they cannot mean unless we would be guilty of training a race of little hypocrites. For that reason we must omit in our work with children many beautiful hymns which they will appreciate later but which mean nothing to them now because they are the expression of adult experiences. Children are not interested in eternal rest and the future life; they very honestly do not want to be angels for some time to come. How much more constructive then will it be for us to choose hymns that tell of God's presence in this life in which they are so keenly interested, and which present fine ideals to govern conduct *now*.

Not only must the words be fitting and appropriate, but the music itself must be beautiful and suited to the words. Let us not be guilty of ruining the children's taste with the use of so-called religious jazz. Not only is it an offense against all that is fine and beautiful, but it is especially unworthy of the sacred purpose we hold for worship.

* * *

IN THE Bible itself we have our greatest storehouse of devotional material, and so we have much occasion to make use of Scripture in our worship services. With the younger children short memory verses and such passages as may be told in story form will form the larger part of the material we use. As the children develop we may build upon this foundation gradually by adding much rich material suited to their growing understanding.

* * *

ANOTHER means through which we may truly worship is the making of an offering. In fact the offering rightly handled might come to be the test of our sincerity in worship. Surely it is our opportunity for expressing in a practical way our gratitude and joy for all the benefits we have received from the heavenly Father. The offering, therefore, should be made a happy, reverent integral part of the service, so vital that anyone not sharing in it would be aware of a definite lack on his part.

There are other materials through which we may worship,—instrumental music, an occasional well chosen story, pictures, poems, and various service activities through which we learn to understand God by working with Him for His other children. Indeed there is no lack of material through which we may help children to express themselves in worship if we seek it out and test it with discriminating judgment. But always we must bear in mind that whatever we use must be suited to the needs and capacities of the children themselves and must be worthy of the high and holy aims we hold for worship if we would be furnishing the children for whom we are responsible with an adequate training in worship. [*A report of the Children's Division Conference on this subject at Birmingham Convention, led by Mary Alice Jones.*]

MAKING AMERICA DRY

By Pat M. Neff

[*Continued from June* JOURNAL. *Verbatim report of address delivered at Birmingham Convention.*]

I THINK it was Gladstone who said that the highest function of government is to make it easy to do right and hard to do wrong. You can't define the principles of any government with a finer thought. But the liquor interests of this country say that they can grow and rear a sober citizenship in this nation if they will permit them to have the boys drink a tonic today and beer tomorrow and whiskey the rest of their lives. We will have a sober, sane citizenship the next generation, if we will do that!

They say that to prohibit the sale of intoxicating beverages doesn't prohibit. Well, I tell you this prohibition law makes it unlawful to make these intoxicants, it makes it illegal to sell them, it makes it hard to find intoxicants, it makes it high priced to buy them, and when you get the stuff, ninety-eight per cent of it is poison. It looks to me like that would slow them up some.

It is funny for these folks who voted against the law to come around now and mouth about its not prohibiting. If it did, they would be madder than ever. Some people think that it prohibits. When I went out of office there were five hundred bootleggers in the Texas penitentiary, and they thought it prohibited. I will say that for four years not one bootlegger ever got out of the Texas penitentiary with a pardon! At the penitentiary we have one of the farms, and on one of the farms is what is known as the bootleggers' gang. They were the poorest workers I ever saw. I visited there one day—I was a frequent visitor to the penitentiary. I had about three hundred of them rounded up at the end of a field, and I was talking to them. One of them said, "Governor, you wouldn't grant a pardon to a bootlegger, would you?"

He thought I would say no. I said, "Yes, I would grant a pardon to a bootlegger just as quick as I would grant a pardon to anybody who deserved it, but I never yet have seen a bootlegger who deserved a pardon!"

* * *

I DON'T agree at all with this idea that we can rear a sober citizenship by giving them wine and beer and other mild intoxicants. I think Gladstone was right, the function of government is to make it hard to do wrong and easy to do right, and today every man that wants to can walk the streets and drive the highways a sober man. No swinging doors invite him and no whiskey perfume entices him.

Perhaps some of you recall Richard ————,the most brilliant son of New Orleans, who a little while ago, at the age of thirty-one, filled a drunkard's grave, and just before he died he wrote these words: "I have been to the funeral of all my hopes."

Can you think of anything sadder for a bright young man, who had fallen beneath this curse?

"I have been to the funeral of all my hopes, and entombed them one by one;
Not a word was said, not a tear was shed,
When the mournful task was done.
But there in the sparkling glass I knew the curse to lie,
All men know it from shore to shore,
Yet millions drink and die."

Who is there anywhere, when they think of the millions that fall, our brightest and best, whose arm is not nerved and whose heart is not inspired to make America forever dry?

* * *

SHALL the law be enforced? If we enforce the law, my friends, we will make America dry. The law is the foundation of every government. Without law we can have no civilization. Where the law ends, the rule of the mob begins. When a government ceases to enforce her laws, it ceases to be a government and becomes an organized society with the rule of the jungle as its guide. The law is the cement that holds together the organized government. A government must enforce her laws or go

on the rocks to her doom. A government must govern. Isn't it a sad commentary on American life after one hundred fifty years of achievement in peace and war that the question is now raised in this continent whether law or liquor shall control? The prohibition law is a part of the fundamental law of this land. By whom is this law to be enforced?

The constitution provided in the adoption of the amendment that the nation and the state should be dually responsible in the enforcement of the prohibition law, therefore—not first, except for purposes of enumeration—it is the business of the national government to enforce the prohibition law. There is no politics in discussing the prohibition cause, because it rises above all party lines and all religious creeds, and all the people, without regard to politics or church or creed should lock arms to make America dry. That statement is made as a preface to this. It does not appear to me that the federal government has ever gone at enforcing the prohibition law with the vision and vigor that the question demands. Did you read the testimony this morning about the head of prohibition enforcement in this country? I don't believe that we ought to have at the head of the prohibition enforcement laws of this country anybody that the wet committee gets any satisfaction from when they put him on the witness stand! He said he didn't know whether it would help to enforce the law to put wine across the counter, and that some kind of a drink could be put into high toned homes and restaurants and hotels. I say there isn't a drink that ought to be put there that couldn't be put into the homes of the honest citizens of this country. That is what is the matter with this law now—there are a lot of people who feel that they are above the law. No man in this country should rise so high that the strong arm of the law can not reach him, and no man should descend so low that the whisper of his voice can not be heard in the temple of justice! You know, the people of this country of ours are obeying this law nicely, except the upper ten and the lower ten thousand. The great rank and file of the American people, the middlemen, the bone and sinew of this country, have respect for the laws, and they respect them and obey them. It is the upper and lower class—I am for putting them both in the same class—who are causing the trouble.

The national government should help enforce this law with all the power at the command of the federal government. Just one word passed down the line from Washington to the federal judges of this nation would go a long, long way toward enforcing the prohibition law of the nation. I don't know how it is in Alabama, but in Texas those judges will fine a bootlegger twenty-five dollars—just enough to tease him. He goes to the courts and says, "Isn't this a wonderful government? I can sell a quart and pay my fine!"

Let the word go down the line to the judges to send the bootlegger—who pulls down the flag and tramples the constitution in the dust—send him to the penitentiary!

ANOTHER thing—it is said on good authority that the wettest section of the country is Washington, D. C. I say, my fellow Americans, that is a disgrace to the American people. Under the shadow of the national capitol, with the army and the navy and the police and Congress governing Washington, to have it go out unchallenged that that is the wettest spot in the country! First of all, this nation of ours ought to clean up Washington. This is not a state law; it is a national law. It is the constitution. Why not use the army and the navy to uphold the constitution of this country? What are the army and navy for? I guess the navy loiters around in the tropics during the summer and lies along the shore in the winter, and has a good time all the time. The army boys, the finest type, the flower of our manhood, eat and sleep and drill. Why not use them, when they have nothing else to do, to uphold the constitution of the Republic?

We have at all times in Texas not less than twenty thousand American soldiers. Uncle Sam knows where to send boys to make good soldiers out of them. Texas borders a thousand miles on a wet republic, Mexico. The Rio Grande River runs across a little corner and washes the shore of Texas for a thousand miles. Across that river and through six or seven open ports narcotics and intoxicating drinks come in, in violation of the Texas law and in violation of the laws of this nation. Not a soldier of the twenty thousand ever lifts his hand to stay those violations. They have nothing to do but drill and sleep and eat. String them out along the border. If the federal government had given them to me, within four years I would have had enough help, and I would have presented to this republic a state that was so dry that no bootlegger could spit in it without being fined!

* * *

NOW the states must enforce this law, too. No state in this Union can dodge its responsibility in regard to the enforcement of the prohibition law. When New York repealed her prohibition law, New York put herself out of harmony with the American constitution. When a Democratic governor signed the bill, he declared that his state was not in harmony with the constitution under which it stands. The right of a state in regard to its relation to the federal government has been tried out in this country. I walked by your monuments today, and I was reminded that on a thousand battlefields the right of a state not to live in conformity to the constitution of this nation was tested out, and those who tested it were so sincere in their conviction that they were willing to go to the battlefield and there try it out. But when Lee surrendered his famous sword, the south accepted the arbitrament of the battlefield, and never was there a voice lifted beneath the flag to call in question the decision. The right of a state not to enforce the constitution has not only been settled on the field of battle but in the courthouses and at the ballot boxes, and the whiskey interest is the only one that will not obey these verdicts—the only one. It doesn't obey anything. Talk about regulating the whiskey interest—did you ever try to regulate a rattlesnake? Kill the rattlesnake—that is the only way you can regulate him.

So the states have their duties, the counties have theirs, and the cities theirs, and then, my friends, let us never forget that the people are charged with the responsibility of enforcing the prohibition laws of this country. The people, the rank and file of the citizens, all of them—no one can escape the responsibility that is his in connection with enforcing the law. You know, the religious, law abiding people of this country, if they would unite and march across this continent one time, could clean America of all the evil forces that line the pathways of the boys and girls of this country. If America is not made dry, it is going to be on account of the over confidence of some of our people and the indifference of the rest of them.

Do you know, some people in this country think they are too good to take any interest in the political affairs of their country! I haven't much confidence in the religion of the people who feel this way—that politics are not fit for them to associate with. If this country is not good enough for them to make it better, they ought to move to some other country. Friends, the people own this government. Yes, we do. We own this government. We elect everybody to office, and I want to say that no man should be elected to any office that does not honestly believe that he can enforce the prohibition laws of this country. We have in Texas what we call Johnson grass. The last work I did on the farm was to help rid it of this pest. There was a Bohemian citizen living in our community. A man came along and asked him for a job. He said, "Well, Mister, do you believe that Johnson grass can be killed?"

The applicant replied, "No, sir."

Then the Bohemian farmer replied, "I can't hire you, then. I won't hire anybody to work on my farm that doesn't believe that Johnson grass can be killed."

No president, no governor, no judge, no constable, no official anywhere should receive the votes of the people who doesn't honestly believe that he can enforce in his territory the prohibition laws of his country.

You know, lawlessness is a big coward, and do you know when America is going dry? Just as soon as the bootleggers of this country believe that the officials and people of this nation want it to go dry. This is a fine educational meeting, and America must be made dry by educating the youth of Texas and the nation. The battlefield for the fighting out of these battles is around the schoolhouse and the church and the home. The battles of American freedom against the British tyrant were fought out in the schoolrooms of this country, and America will be made dry, and the American people will be dealcoholized when a new generation comes

on, taught the evil effects of the whiskey traffic of this nation.

* * *

WE ARE going to win. We may not win today. We may not win tomorrow, but the third day is coming, when an awakened, aroused public conscience is going to roll away the stone and out of the grave is going to arise the law, conquering and triumphant in this nation.

Take this thought with you tonight, that the poet was wrong when he said that truth, crushed to earth, shall rise again. Truth, though it possesses the elements of immortality, will never rise without courageous defenders. The prohibition cause will die unless we have very courageous defenders, to go out through the land and preach the gospel of good government and obedience to law. We are going to win. Truth will be triumphant.

"Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

* * *

THE THEME for tonight is, "Making America dry,"—not some island of the sea, not some little republic somewhere else, not some little country on the other side of the world. The theme for tonight is "Making *America* Dry," America, the banner nation in the civilization of the world. If the Bible is true, the making of this world was not an accident. If the Bible is true, this beautiful world was not made and brought into being, and man was not made and put on this world and commanded to subdue it without a purpose. Certainly, if the Bible is true, man was not put on this earth without a purpose and a goal. I subscribe tonight to the belief that God directs the affairs of men, and holds in the hollow of His hand the destiny of the world. To me, America, this continent of ours was reserved back yonder at the forming of the skies as the place where man was to take a great stand to fight the battles of man, and the person who does not see the handiwork of God in the growth and glory of America is the person who has never known God.

This is a rich nation, the richest in all the world. We possess but seven per cent of the land, and only six per cent of the people of the world, and yet tonight this government of ours owns one-half the wealth of this earth. American gold and American genius have made of this earth a neighborhood, and it now remains for American gold and American genius to make of this earth one big brotherhood. We are the banner-bearing nation of the world, and when America is made dry, and we can present to the nations of the earth a dry republic and a stainless flag, then the world will go dry! Let us go forth, my friends, with faith and confidence in the helping hand of God. Let us go forth with confidence that we, as a government, have our responsibility here, and that if we do not avail ourselves of the task placed upon us, God will find some other way to work out His plan for the evangelization and Christianization of the world.

If we will all do our part, the way true Americans must do, we will be able to say that there is enough power in the American republic to enforce our laws. We will see that the ideals of the fathers shall not be lowered. That lawlessness shall not overcome the authority of our government; we will say that this flag, that has never yet retreated, will not now fold its stripes and dip its stars to the black, bloody banner of the bootlegger, that America shall *not* retreat but go on to victory, until time folds her wings in the twilight, and then around the shining feet of the American republic will be gathered the nations of the earth, joining the startled shepherds heard of old, as they watched their flocks by night, "Glory to God in the highest, on earth peace, and good will to men."

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

Rewards are not based on ability so much as on fidelity.

Little things are little things, but doing little things faithfully is a great thing.

Faith keeps no holidays.

Do not dictate terms to Providence. Do the duty as He shows it to you, be it near or be it far. Then burn to the socket (Eberman).

Duties are ours; events are God's (Carlyle).

The reward of doing a duty is the power to do another duty.

Phillips Brooks said, "Show them a man believing."

Where fretting begins, f a i t.h ends.

God does not ask success, but faithfulness.

Faith makes the Christian lord over everything. Love makes him the servant of everybody.

He Yet Speaketh

The uplifting of the hands sends a vibration up to heaven.

Luther used to say, "I have so much to do today I cannot do with less than three hours of praying."

An idle Christian can no more pray than a loose string can make music (Gordon).

Prayer is the language of dependence.

Prayer is the tuning of two strings.

Read the beatitudes of giving frequently.

Our purses would be fuller if oftener opened.

An Italian tombstone reads: "What I gave away, I saved; what I spent, I used; what I kept, I lost!"—*Extracts from Marion Lawrance, a Memorial Biography by his son Harold G. Lawrance. Fleming H. Revell Company, New York. Price* $4.00. *Special offer with the* INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION ($2.00 *for one year*). **Both for only $4.00.** *Send orders to the International Council of Religious Education, 5 S. Wabash Ave., Chicago.*

PROGRESS IN COOPERATIVE LEADERSHIP TRAINING

By H. Shelton Smith

THE following statistics are taken from the annual report of the Director of Leadership Training of the International Council of Religious Education:

Schools Accredited by Council

1923-24.....112 Schools
1924-25.....200 Schools
1925-26*.....250 Schools

The table below is an analysis of the two hundred standard schools that were conducted under the supervision of the International Council during the school year 1924-25:

INTERNATIONAL STANDARD TRAINING SCHOOLS, 1924-25

States	No. Schools	No. and Type of School					No. Students	No. Courses	No. Instructors	Aver. No. Denom's. cooperating	No. Credits issued	Cost
		5–6 day	10–12 day	10–12 week	20–24 week	Other types						
Calif.	11	1	3	3	3	1	1179	80	98	10	731	$7,407.59
Colo.	14	6	1	4	2	1	1242	123	105	9	711	800.75
Conn.	11	1	1	8	1	.....	1648	65	57	6	704	3,933.44
Ill.	12	5	1	4	1	1	1275	49	46	5	625	2,598.94
Ind.	12	4	1	2	5	.....	1060	88	87	10	875	827.68
Iowa	4	1	1	.....	2	.....	768	49	39	13	914	1,551.26
Kans.	6	4	1	.....	1	.....	561	65	53	8	412	529.24
La.	1	.....	1	.....	.....	.....	18	3	3	2	27	.....
Maine	4	2	2	.....	.....	.....	172	22	22	3	202	416.00
Md.	2	1	.....	.....	1	.....	229	20	13	7	199	776.49
Mass.	4	.....	.....	1	2	1	408	38	25	8	115	2,754.55
Mich.	8	.....	2	3	2	1	513	44	41	12	501	757.42
Minn.	1	.....	.....	.....	1	.....	.....	.....	.....	.....	143	.....
Mo.	5	2	1	.....	2	.....	744	66	49	11	536	2,576.45
N. J.	19	10	1	2	.....	6	1551	95	100	4	906	4,276.01
N. Y.	34	19	3	6	4	2	2710	304	197	5	2145	10,727.60
N. C.	1	.....	1	.....	.....	.....	237	7	16	1	50	.....
Ohio	4	.....	1	1	1	1	397	43	33	12	343	1,534.41
Okla.	1	.....	.....	1	.....	.....	157	10	10	8	125	350.00
Oregon	3	1	.....	.....	.....	2	275	19	21	8	67	242.50
Pa.	28	.....	7	1	12	8	2000	180	162	.....	2546	12,429.44
R. I.	1	.....	1	.....	.....	.....	140	17	15	10	195	873.08
Vt.	1	.....	.....	1	.....	.....	49	6	6	4	26	50.00
Va.	1	.....	1	.....	.....	.....	39	2	3	6	16	299.30
Wash.	1	1	.....	.....	.....	.....	104	5	5	11	49	60.00
W. Va.	4	4	.....	.....	.....	.....	265	18	18	.....	162	774.00
Wisc.	7	3	.....	2	2	.....	924	36	47	6	165	607.83
27	200	65	30	39	42	24	18665	1454	1271	7	13490	$ 56,953.98

International Credits Awarded

1923-24..... 4,483 Credits
1924-25.....15,077 Credits

Accredited Leadership

Deans.—The number of schools is rapidly increasing and the quality of the educational leadership is steadily improving. Of the 226 accredited deans, 211 are normal school or college graduates, with 53 holding the M.A. degree, 47 the B.D. degree, and 11 the Ph.D. degree. 122 took special work in religious education as a regular part of their college or graduate course; 24 are directors of religious education, and 211 have had either teaching or administrative experience, or both, in the church school.

*Record for first eight months only.

Instructors.—Of the 1129 instructors who have served in International Standard schools during the present year, a large majority are graduates of normal schools or colleges, with 240 holding the M.A. degree, 198 the B.D. degree, and 66 the Ph.D. degree. 571 took special work in religious education as an integral part of their college or graduate course; 722 have had teaching experience in either the public schools, normal schools, colleges, graduate schools, or theological seminaries; 179 have had experience as director of religious education, 195 as general superintendent, 192 as department superintendent, 672 as teacher, 686 as instructor in local leadership training class. 1058 have had some form of teaching or administrative experience in the church school.

THE CRADLE ROLL SUPERINTENDENT

By Mrs. F. E. Bullock

THE cradle roll superintendent is the living link between the church school and the home. She is the pastor's helper, the superintendent's assistant, the mother's friend, and her life irradiates all that she does, and says.

The Pastor's Helper

NEXT to the pastor himself, there should be no friend who is closer to the families which she touches than the cradle roll superintendent, and there are some ways in which she can help where the pastor himself would be helpless. The pastor may depend on her for many things, as she in turn, may depend upon the pastor.

She will keep him in touch with the home; messages will be relayed through her; helpful information concerning the church, its aims, its ideals, its special efforts, will reach the home through the cradle roll superintendent. She will be constantly building up a spirit of friendliness between the church and the home, and the pastor will be represented by her as the true friend and counsellor he desires to be.

She will put him in touch with new homes. She may find homes where there is a baby where the pastor has not called, or she may find strangers of whom the pastor has not heard, who have just moved into the community. "How in the world do you find all the babies whom you have on your cradle roll?" asked a lady of a good cradle roll superintendent. The superintendent laughed, then said, "Well, I'll tell you. I watch the clothes lines, and wherever I see baby clothes hanging out I go there. If the baby isn't on any other cradle roll, I try to get it for mine." This lady also keeps her pastor in touch with the homes "where baby clothes hang on the line," and he is often thus enabled to make a friendly call because he has already been introduced through the good offices of the cradle roll superintendent.

And she will tell him where there are cases of need, whether of body, mind, or spirit, as they come under her view. How many times the pastor hears of a case of sickness when the sick one is well and returns once more to church; or, failing to return upbraids the pastor directly or indirectly for his failure to call. While no one expects the doctor to discover by intuition where there is sickness, many seem to expect the pastor to thus learn of cases where he would gladly go had he the information. Then there are the sicknesses of mind or spirit, the discouraged, the lonely, the heartsick, or the heartbroken. There are those who are carrying a grouch or a grudge, possibly against the church or some member of the church, who may be won back by a judicious "kindness barrage," and who can better lay this down than the cradle roll roll superintendent in league with the pastor!

The Superintendent's Assistant

IN EVEN the smallest of Sunday schools she can assist by keeping the cradle roll on display, by making the wall chart attractive and effective, and by keeping the records up to date. (It should be an established rule that all children's names should be taken off the active list when they are four years old. Carry them on another list, if they do not come to Sunday school.) I have seen cradle roll charts which led me to believe it was the custom to take off the names of the babies only when they had died, or had grown old enough to be married!

She will find recruits for the parents' class. If there is no such class, she may assist in forming it. Such a class, studying some of the elective lesson courses, or a book on child nature, will be invaluable not only to the Sunday school but to the parents, and a strong link in the chain which binds the parents to the church and the church school.

She will suggest books for the parents' section of the workers' library. Not only expensive books, but inexpensive booklets which may be loaned without worry if they are not returned.

She will aid in preparing for special days in the Sunday school. On Mother's Day she will have a definite part. She will see that every cradle roll mother is invited, and, if necessary, try to arrange ways for them to come. If there is a Mother's Day banquet and there are lonely young mothers away from home and their own mother for perhaps the first time in their lives, she will try to bring them together with lonely older mothers whose sons and daughters have grown up and gone from the home nest, or lonely mother-hearted women who have been denied the joys of motherhood, and who will find deep pleasure in mothering these younger lonely ones. Cradle roll day will be her day of days, and the program should rest largely in her hands, and that of her helpers. Father's Day will find her with suggestions which may help to make father realize that he, too, is a parent. And on Children's Day, the babies and the babies' parents will be notified, and planned for and welcomed.

And, as in the case of the pastor, she will be the one who brings to the home the needs, the aims, the desires of the church school, who interests and interprets and explains and creates a friendly atmosphere between the school and the home.

The Mother's Helper

HOW many problems face the young mother! And the older mother, too. "I would give three years of my life for a darling child like that," said an envious woman looking at a mother with her little ones beside her. The young mother stroked the head of the baby on her lap, as she called to the older one wandering away, then looked up into the eyes of her acquaintance and said slowly, "Well, that's about what it takes." And it does. The mother is of necessity shut off from much of the world around her; her world has to be within the four walls of her home if she is to do her duty as a mother. She will welcome eagerly one who comes with a fresh message, a new inspiration; one who has the time and the willingness to help her in her peculiar problems, who can tell her the best baby doctor in town, where to find information to aid Tommy who has spells of temper, or Mary who cries all the time. She will welcome the opportunities of meeting other mothers in mothers' meetings, provided they are planned as to time and place so she can attend. She will treasure the friendly letters which come, and avail herself of the thousand-and-one forms of helpful information which the cradle roll superintendent, who is also her friend and helper, and who is working with her to train the child God has given her, can bring to her.

The Cradle Roll Superintendent Herself

IF THIS is the work of the cradle roll superintendent, what must she be? First of all, a woman; a woman of mature years. She may work hand in glove with the home department, and may know just where to lay her hand on the right man, in cases where a man is needed to talk or counsel with the father of the family, but the one who is to do the major

portion of the work must be a woman. And she must not be a young girl. She must be old enough to have poise, dignity of mind and heart. She will have young girls working with her; she will have juniors running errands; she will enlist many helpers, but she will direct them and lead them, for she will be the kind of woman whom people love to work with and for.

She will be tactful, watching for the "point of contact," aiding in unobtrusive ways, not thrusting her information on the family, seeking to aid whether the credit for so doing be hers or not. She will be sympathetic, and a keeper inviolate of confidences bestowed. She will be the kind of person to whom secrets are told, but by whom they are never repeated.

She will not be a gossip or a grouch. She will not repeat in one home what she sees in another; she will not grumble or complain either about her own work or worries, her individual trials, or the church or church school which she represents. She will keep her own troubles to herself, except where she sees that a statement about them may prove an entering wedge for friendly relations between herself and some mother whom she is trying to aid, or where her own experience may aid another through a similar trial or difficulty.

She will be social and sociable. She will enjoy visiting; enjoy making social contacts; she will have no class distinctions in her system. She will enjoy planning for parties, for social good times; she will be so interested in the work of the church herself that she will be able to interest others, and make the mothers truly desire to aid in the furnishing or brightening of the cradle roll room, or mothers' room, or beginners department.

And last, but by no means least, she will be a Christian who enjoys working with God and with God's other children. Notice the word, "enjoy," for it is the keynote to all the other things mentioned above. Perhaps there is no one person who could begin to be—perfectly—all the things which have been listed. But the one who enjoys her work will by it cover a multitude of shortcomings, and will create the atmosphere of love and helpfulness which will make possible the impossible. God loves a hilarious giver of self even more, I imagine, than of substance. It was not by accident that our Lord in His last talk with His disciples, said "My joy remain in you, that your joy may be full." It was not by accident that Paul was so continually joyful, and exhorted his friends "Rejoice evermore, and again I say, rejoice." The joyful cradle roll superintendent who shows the joy of Christ in her life and heart, can do all of these things, and more, infinitely more.

Coworkers we with Him! Were He to ask,
Come, star with Me the spaces of My night,
Or light with Me tomorrow's sunset glow,
Or fashion forth the crystals of My snow,
Or teach My sweet June roses next to blow,
O rare beatitude! But holier task,
Of all His works of beauty fairest, high,
Is that He keeps for hands like ours to ply!
When He upgathers all His elements,
His days, His nights, whole eons of His June,
The Mighty Gardener of the earth and sky,
That to achieve toward which the ages roll
We hear the Voice that sets the spheres atune,
"Help Me, My comrades, flower this budding Soul!"—*W. C. Gannett.*

For all of these things which have been named are wholly and solely that the baby in that home may have the best possible home, surrounded by the tender love and intelligent care of parents, church, and church school aided by and cooperating through the cradle roll superintendent.

DENOMINATIONAL SUMMER STANDARD TRAINING SCHOOLS

By Wesley Baker

RELIGIOUS education in its final analysis contemplates and presupposes a qualified and trained leadership. This is especially true today because of the growing complexity and the rapidity of change which characterize our modern life. Changes in our economic, social, and industrial life, advances in educational science and psychology, and increases in church-school attendance and in individual heterogeneity of character, make imperative a new type of leadership if the needs of growing boys and girls, men and women are to be met.

Dean Athearn says, "The successful teacher of religion now and in the future must be prepared to present the claims of religious life to a generation of people who are the product of the best system of public schools which the world has ever known. The pupils who face the church-school teacher will be the same pupils who face the public school and college teachers. Church-school teachers must measure up to the highest educational standards or they and their message will both be discredited.

"Teachers of religion, who are consciously dedicated to the service of a great cause, will prepare for their tasks through long periods of study and training; they will acquire the knowledge and the technical skill which will enable them to perform their work with the highest degree of efficiency; they will engage in long and arduous efforts to add to the volume of their knowledge, to improve their methods of work, and to perfect the instruments with which they carry on their important service."

* * *

OF THE agencies which afford opportunity for training, few are more effective than summer standard training schools. Because of its accepted requirements, the standard training school is necessarily restricted only to those communities which can have four classes meeting simultaneously. Consequently, the great majority of these schools are held in cities during the fall and winter months. With the introduction of good roads, however, it is becoming possible for an increasing number of towns and even rural districts to have standard schools. A large number of these schools, of course, meet in the summer. There is another type of summer school, which by its physical location and personnel of instructors affords unusual advantages for typing the work of leadership training. Such a school may be general in character and serve a vast denominational area. For example: Junaluska, Wooster, Montreat. On the other hand it may be limited in its field of operation, such as the many summer state, synodical and conference schools. Both of these types of summer schools provide students unusual opportunities and advantages, such as the following:

To Meet Outstanding Leaders and Teachers.—In summer many educators and specialists in religious education are free to engage in work outside of their own institution and so are able to teach in summer training schools. It is a liberal education to meet great personalities. One may read their books and accept their theories, but to see them and to know them is a source of inspiration. Then, too, the fine Christian fellowship which pervades the summer school is a real tonic to lagging service.

To Learn of Worth While Movements in Religious Education.—All workers need to keep in touch with the recent movements in religious education. Such a school puts them in contact with the latest accomplishments and aims of church-school work.

To Enjoy Special Courses.—Leaders who are specialists in their departments will offer courses out of their rich and practical experience. The school offers students an opportunity to study some courses which cannot be secured through the regular agencies of leadership training, and some courses, too, which are difficult to take by correspondence.

To Gain Credits Toward a Diploma.—Many superintendents now aim to have every worker a trained worker, holding a standard training diploma. Moreover, the recent rapid developments in week-day religious education are forcing on church-school leaders a much higher standard of teaching than heretofore.

To Re-acquire the Students' Point of

View.—The nature of a teacher's work is sometimes apt to make him over-exacting and perhaps dictatorial. When he attends a training school, however, he has to follow directions instead of giving them; from his standpoint as a pupil his papers may seem to be criticized, almost harshly; his lesson assignments are often longer than he desires; he has to compete with other students who are brighter than he; and there are some days when he would prefer not going to class. The result is, he goes back to his own pupils more appreciative of their point of view.

To Observe New Methods of Teaching and Practice.—Church-school workers will have opportunity of observing prominent educators, teachers, and leaders who will do their work in the spirit and thoroughness that is characteristic of the best teaching in religious education. A church school of this character renders a real and much-needed service in helping to lift the standards and ideals of church-school work.

To Re-establish Recreational Habits.—The exhilarating summer air makes possible participation in all kinds of sports and games. Swimming, tennis, hiking, mountain climbing, etc., rightly have a place on the schedule of such a school. The work of conscientious teachers often suffers because they do not play. Some of them have forgotten how. The summer school is just the place in which to catch again the play spirit, and to re-establish recreational habits. The result to workers is more abundant living and a better-balanced perspective.

To Browse Among the Books.—The denominational publishing house usually establishes a temporary branch store containing many of the most recent books on religious education. To wander from one book case to another, take down a volume, leisurely go over the table of contents, and read a chapter or two, and then turn to another book, is one of the chief joys of a vacation at a summer school. In this way, many new interests are cultivated and much general information gleaned.

To Gain Inner Power to Teach and Work.—Most important of all is the fuel which the school adds to that inner flame within each worker, so that he may be able to do his work more acceptably in the name of Him who said, "My Father worketh hitherto and I work."[*Abstract of an address given at Birmingham Convention.*]

PRIMARY WORSHIP PROGRAMS FOR AUGUST

By Dorothy Kay Cadwallader

Theme for August: Happiness for the Summertime

First Sunday

CALL TO WORSHIP: "Father in Heaven" (*Songs for Little People*, No. 1; Danielson and Conant; Pilgrim Press, Boston, Mass.)

HYMN: "Father in Heaven"

HYMN: "Thanksgiving Response" (*Song and Play for Children*, No. 33; Danielson and Conant; Pilgrim Press, Boston, Mass.)

"Heavenly Father, thanks we bring,
Thanks for summertime we sing."

PRAYER:

"Kindest Friend, we thank thee now
While our heads we lowly bow;
For the summer sun and shower,
For each bright and smiling flower,
For grass so green and cloud so white,
For rosy morn and dewy night
Hear us thank thee." ("A Prayer for Each Season"—*Songs for Little People*, No. 10).

While the heads remain bowed, have the music to the above hymn played softly.

OFFERING SERVICE: Play "Thanksgiving Response" softly while the representatives from each class bring the offering. Then have children sing softly:

"Heavenly Father, gifts we bring,
Thanks for summertime we sing. Amen."

LESSON STUDY

Play "A Prayer for Each Season" as a signal for children to gather around the superintendent for a story.

STORY: "A Picnic of Long Ago" (From "The Master Library"—*My Best Book*, p. 247-251; The Foundation Press Inc., Cleveland, Ohio; or from *Stories of the Life of Jesus,*" by Caroline Kellogg; The Bobbs-Merrill Company.)

CLOSING PRAYER: "Dear heavenly Father, we thank thee for the happy summertime, the picnic time of the year. We thank thee for that wonderful picnic when Jesus blessed the little children, held them in his arms and told them such happy stories. May our picnics this summer be happy ones because we remember to be kind one to another. Amen.

Second Sunday

CALL TO WORSHIP: "Holy, Holy, Holy"

HYMN: "Holy, Holy, Holy."

HYMN: "Thanksgiving Response."

PRAYER: Dear Jesus, we thank thee for August, the playtime of the year. Be with all of the boys and girls wherever they are. May they enjoy the golden summertime. Bless thy children everywhere. Amen.

OFFERING SERVICE: "Thanksgiving Response."

LESSON STUDY

Play "A Prayer for Each Season" as a signal for children to gather around the superintendent for a story.

STORY: "The Little Boy Who Helped" (From "The Master Library"—*My Best Book*, p. 243-247; The Foundation Press, or from *Stories of the Life of Jesus* by Caroline Kellogg; the Bobbs-Merrill Co.)

CLOSING PRAYER: Dear Father, may we learn not to be afraid to help, to share what we have, be it ever so little with others, just as the little boy did so long, long ago. Amen.

Third Sunday

CALL TO WORSHIP: "Song of Praise" (*Song and Play for Children*, No. 7)

HYMN: "Song of Praise"

"Every morning I will raise
Unto God my song of praise,
Thanking him for summer days,
'Glory to the Father!'"

BIBLE: Mark 10:13-17.

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21)

PRAYER: Thank thee, Father, for Christ who blesses little children. May He bless each one of us and every child here and over the seas during these happy summer days. Amen.

OFFERING SERVICE: (*See first Sunday*)

LESSON STUDY

Play "I Think When I Read That Sweet Story of Old" to call the children around the superintendent for a story.

STORY: "Peter, the Potter's Son" (From *Little Folks in Art* by Dorothy Calhoun; The Abingdon Press, Cincinnati, Ohio; or "The Master Library"—*My Best Book*, Foundation Press Inc.)

HYMN: "I Think When I Read" (*Songs for Little People*, No. 28)

CLOSING PRAYER: Be with us, dear Jesus, during this coming week. Help us to remember that thou didst have time for the children when on earth and that we may lift up our voices to thee wherever we may be at any time of the day or night, for thou art always near. Amen.

Play softly "How Strong and Sweet My Father's Care" (*Songs for Little People*, No. 12); then dismiss very reverently and quietly.

Fourth Sunday

CALL TO WORSHIP: "Holy, Holy, Holy"

HYMN: "Holy, Holy, Holy"

HYMN: "Song of Praise"

PRAYER SONG: "Lord Who Lovest Little Children"

PRAYER:

Thank thee for the happy summer;
Thank thee for the fields of hay;
Thank thee for each long summer day,
Thank thee, Father, thank thee. Amen.

HYMN: "Holy, Holy, Holy"
(Sung happily and joyously as an expression of God's beautiful happy summer time)

OFFERING SERVICE: (*See first Sunday*)

LESSON STUDY

Play "Holy, Holy, Holy," as a signal for children to gather around the superintendent for a story.

STORY: "The Wonderful Story Teller" (From *Stories of the Life of Jesus* by Caroline Kellogg, the Bobbs-Merrill Co.; or from "The Master Library"—*My Best Book*. The Foundation Press, Inc.)

CLOSING PRAYER: Thank thee, heavenly Father, for the great story teller. Thank thee for the Bible, where we may read the great stories that Jesus told. Oh, dear Father, thank thee for Jesus who is always with us night and day. May the time come when all of thy children all over the world may know about Jesus and his love for them. Amen.

Fifth Sunday

CALL TO WORSHIP: "Largo" by Handel

HYMN: "This Is God's House" (*Songs for Little People*, No. 8)

"This is God's house and he is here today
He hears each song of praise and listens when we pray."

PRAYER SONG: "Lord, Who Lovest Little Children"

"Lord, who lovest little children
Hear us, as we pray to thee."

PRAYER: Thank thee for the happy summer days that are fast passing away. We have learned to love thee more than ever before as we have picked the beautiful flowers, listened to the hum of the bees and watched the pretty butterflies. Thank thee for a happy summer, Lord Jesus. Amen.

SONG: "Thank Him, Thank Him" (*Songs for Little People*, No. 6, third stanza)

OFFERING SERVICE: (*See first Sunday*)

BIRTHDAY SERVICE:(Recognition of all children having birthdays in August)

SONG "Birthday Child" (*Song and Play for Children*, No. 84)

"Birthday child (or children) to you we sing
Happy birthday greeting."

BIRTHDAY DEDICATION PRAYER: Dear heavenly Father, we bring these children to thee for thy blessing on this their birthday. May the coming year bring them much happiness and joy because they have learned to be kind to each other. Amen.

LESSON STUDY

Play "The Father's Care" (*Song and Play for Little Children*, No. 18) as a signal for the children to gather around the superintendent for the recitation of the memory verses.

MEMORY VERSES

First Year: Blessed are the peace makers.—*Matt. 5:9.*

Forget not to show love unto strangers.—*Hebrews 13:2.*

Even a child maketh himself known by his doings.—*Proverbs 20:11.*

In the beginning God created the heavens and the earth.—*Genesis 1:1.*

Thou shalt love the Lord, thy God, with all thy heart.—*Matthew 22:37.*

Second Year: Jehovah is with us: fear them not.—*Numbers 14:9.*

Be strong and of good courage. —*Joshua 1:6.*

Do the things that are right and pleasing in his sight.—*I John 3:22.*

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—*1 Corinthians 10:31.*

Third Year: Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest.—*Joshua 1:9.*

God is our refuge and strength, a very present help in trouble.—*Psalm 46:1.*

Trust in him at all times, ye people. —*Psalm 62:8.*

Blessed is the man that trusteth in Jehovah.—*Jeremiah 17:7.*

Be not overcome of evil, but overcome evil with good.—*Romans 12:21.*

Thou shalt not covet.—*Exodus 20:17.*

Thou shalt not steal.—*Exodus 20:15.*

Speak ye every man the truth with his neighbor.—*Zechariah 8:16.*

CLOSING PRAYER SONG: (*Songs for Little People*, No. 98)

"Dear Father, bless each little child
And keep us all, we pray,
Safe in thy loving care
Until another Sabbath Day. Amen."

INTERDOMINATIONAL SUMMER STANDARD TRAINING SCHOOLS

By M. Hadwin Fischer

AMONG the hopeful signs for better days to come is the recognition of religious education as a factor in fitting folks for Christian living. For years an intelligent people has been stressing the need for thorough secular education. The application of educational principles to developing the moral and religious life means the development of better ways of living.

For years the prophet visioned seers of the church have been demanding trained leaders. But no one took them seriously. There was not even a fitting curriculum that could be used to furnish a trained leadership, had there been a serious effort to produce one. Within the last ten or twelve years this has been changed. There are still the "talkers only," but mingling with them in ever increasing numbers are the serious minded leaders who are demanding and making provision for meeting the demand of trained leaders for all grades of the church school.

This effort to provide an efficient leadership finds expression in several types of school. They may be classified briefly as local training classes, denominational cooperative schools and interdenominational schools. Of the latter there are several types. Briefly they come under one or the other of the types listed as, the five day intensive training school, the ten day intensive training school, the standard training school, running over ten or more weeks, and the summer standard training school. Our study will be confined to an analysis of this last-named type.

The Need

To minister to that group which is dependent upon cooperative agencies for leadership training. We are more familiar with the need as shown in Pennsylvania. This state is doubtless typical of the work in many other states. The following items from the report of General Secretary Myers to the Education Committee at its March meeting are significant. There are fifty-six varieties of religious denominations trying to do religious work in Pennsylvania, varying in size from the Methodist Episcopal, with 429,800, to the Swedish Free with about 100. But only sixteen of these have an enrolment of over 20,000. Only three have professional field workers giving full time to Pennsylvania constituency. Only ten denominations were helping schools by occasional contacts. Forty-six were making no systematic attempts to come into personal touch with their workers. In our state only the Methodists, Presbyterians, and Lutherans, and in the order named, exceed Union schools in number. These and the Reformed and Baptist exceed only in enrolment the number enrolled in Union schools. It is evident these people must receive help in solving their religious problems from other hands.

For leadership training some of these people will go to the denominational schools. The majority will prefer to go to the interdenominational schools. A training program to meet such needs the interdenominational training school aims to provide.

To Supplement Other Leadership Training Agencies

BECAUSE of the limited space we will merely catalogue the items and let them talk for themselves. These schools appeal to: (1) workers in community and other schools who wish to complete certain units of the standard course under well known leaders; (2) workers in community and other schools who wish to complete the standard course as soon as possible by using the summer training school to earn additional credits; (3) teachers whose program will not admit training course units during the school year; (4) leaders whose local environment

makes it difficult to promote schools capable of offering all the units of the standard course; (5) leaders who wish to take advantage of electives under leadership which lies beyond the reach of the local school; (6) pastors and executives who must use vacation periods for specializing in units of the standard training course; (7) pastors and teachers who need the stimulus of enrichment units not given in the standard training course; (8) leaders who need instruction in the association program; (9) leaders who feel the need of enrichment through contacts with well known leaders.

Aims

(1) Arouse conscious allegiance to definite life purposes; (2) provide equipment for meeting life purposes; (3) furnish usable knowledge and opportunity for expression that will tend to develop technic in religious work; (4) reveal the work of the whole field in its true perspective; (5) send folks home equipped to put the principles of religious education into practice in the local church and community.

Organization

For physical wellbeing: (1) *Adequate equipment.* This must include everything that has to do with the physical comfort of the students. It may well include recitation building, dining-hall, cabins, water, lights, sewage, athletic field, swimming, natural scenery, infirmary and other necessities. (2) *Qualified personnel.* Here again only the fit should be permitted to assume such grave responsibilities as inhere in camp management. Among those responsible for health and comfort are: the manager, members of the commissary department, resident physician, and resident nurse.

Intellectual, social and religious wellbeing. This topic is deserving of much careful consideration. Yet here again we are compelled merely to enumerate the points and let them plead their own cause. Briefly they are: (1) *Adequate supervision.* This is worked out through the dean and the faculty, assisted by the group leaders. There is a group leader for every cabin. (A cabin houses eight). These leaders are the life of the camp. Upon their skill and devotion rests the spirit of the student body even more than upon the faculty. They are the close-up living examples of what the school stands for. (2) *Thorough instruction.* Too much stress cannot be laid upon a careful selection of faculty and ample provision for working out the suggestions of the class-room. It is not enough merely to hear recitations or deliver lectures. They must be made a part of life, capable of demonstration at any time. (3) *Adequate library* and opportunity for expressional activities. Too often this is limited to paper. It should be a vital part of the educational program.

A Comprehensive Curriculum

THIS involves more than a mere matter of texts and subject matter. Everything that contributes toward the moulding of the life of the pupil may be brought more or less directly under this head. In connection with the proper working of the school must be discussed the conditions under which the work is done. Attention will be called to two phases of the work of the summer training school:

Work in the Standard Training Course.—This will require that all International requirements for the standard training course be met. The dean must be accredited as must also be the faculty and the general conditions under which the work is to be taken. Briefly enumerated they are: (1) A carefully worked out course of study. This will consist of units of the standard training course taken in such order as to insure the most intelligent pursuit of the work. It will provide the best texts for the group. Where texts are not available it will provide carefully prepared syllabi. These will be approved by the International Council. (2) Respect for the time element. Here we take into account the number and character of the recitations. Ample time must be allowed for the class to fix facts definitely and be able to reproduce them when called upon. Equally important is the need for study periods. It is required in interdenominational schools that at least one hour be given to the preparation of each lesson. A few, skilled in the art of study, are able to do the work in less time. Where this is true we have many that spend much more than the hour in preparation. (3) The grade of work required. Pupils must be more than listeners to do the work of the course. Class-room response must be intelligent and to the point. Tests and assignments must show satisfactory mastery of the subject before credit can be allowed. (4) All work done is reported to the International Council and when satisfactory work is done under the proper auspices accredited leaders are permitted to give their own examinations and award the credits of the International Council.

Work outside the Standard Course.—(1) Enrichment courses. Many of the people who come to summer training schools held in camps come for the enrichment courses. They meet physical or social needs in a unique way. In some communities there is a great demand for Bible courses. The Bible courses offered in the standard course have very definite ends in view apart from giving content. In fact the content offered is very meagre. Yet there is a call for Bible content courses. These can be given to such people as call for them. They may be given in such a way too that the student is led into a knowledge of the proper use of the matter given. When so given the course has real educational value. Besides, many of the summer schools offer courses in nature studies, campercraft, first aid, etc., physical development, swimming, social development and other topics. More and more these courses tend to become part of the standard course. What the final development will be we cannot now say. (2) Associational courses. These courses are offered for county and district workers who wish to learn more of the task to which they have been elected.

The Cost

THE COST varies with the camp. Where faculty can be held over from one school to another the cost is reduced by the travel allowed. While instructors come for a mere fraction of their worth the amount in total sometimes becomes a matter of concern almost before you are aware of it.

The following indicates the cost of the summer camps in the Keystone State:—

NAME	NO. IN FACULTY	NO. GROUP LEADERS	NO. STUDENTS	COST
Caledon—Girls	12	19	143	$ 675.00
Kanesatake—Sr. G.	11	23	165	950.00
Kanesatake—Y. W.	11	21	173	875.00
Kanesatake—Sr. B.	13	16	114	950.00
Kanesatake—Y. M.	11	15	107	800.00
Leadership Tr. School	13		122	1,500.00

The Results

In terms of character. Character can not be tabulated easily, but did space permit, it would not be difficult to enumerate items that show ideals and purposes born of the new life.

In units of the standard course.—Students in the senior camps were allowed to take one course for credit. Students in young people's camps were allowed to take two courses for credit. Those who were capable of doing so were allowed to take three units for credit. On this basis the Pennsylvania Association awarded 961 credits for work done in the summer schools of 1925.

In reactions from students.—(1) In testimony before leaving camp. It is the usual thing that over one hundred people testify to what the school has meant to them. (2) Life work resolves. These bring joy to the leaders. They range from habits to full time service for the Master. (3) Letters and queries after the return home. If the school did not mean much these letters would not come. But they do come and they testify to "what God hath wrought."

In reactions from home communities.—(1) Pastors and superintendents are among the best boosters for the summer schools. A goodly number of them are now coming to the leadership training school. (2) Cooperation in the local

church. This is where the worthwhileness of it all comes in. (3) The impetus given association work. This is evident wherever campers have office. State and county leaders feel sure of their helpers when they have had work in the summer schools.

Our state does not consider itself in competition with denominational summer schools. Each has definite work to do. Without the state to act as big brother to the small denominations much of the fine work now being done would fail, and the nation would be the loser.

We aim to make character. The means used is education. But the emphasis is made to center so clearly in the Christ that men learn to pattern after the Man of Galilee, thereby becoming better citizens and better Christians. Anything that contributes to this end is worth what it costs—nay is cheap in comparison with a well motivated life. [*Address delivered at Birmingham Convention.*]

CONCERNING STATE AND PROVINCIAL COUNCILS

By Robert Davids

It is planned to make this a regular department of the Journal in which matters relating to Council organization and work shall be discussed, noteworthy developments given currency and interesting news recorded.

MUCH AS we dislike military figures of speech, nevertheless the Summer Training Schools sustain the same relationship to the program of religious education that West Point and Annapolis do to the national system of defense.

A West Point For the Army of Peace

Especially will this be true this summer with reference to the council leadership such as state, county and city secretaries and their assistants. In recognition of the urgency and delicacy of the problems which those in the leadership of cooperative enterprises must solve, the International Council will offer a special course in "Councils of Religious Education," in the various International Training Schools. This course will be given at Geneva Glen, Colorado, July 12-24, Frank G. Richard, Instructor; at Lake Geneva, Wisconsin, July 26-August 7, Hugh S. Magill, Instructor; and at Winnipesaukee, New Hampshire, August 9-21, Robert Davids, Instructor.

Special studies following the seminar method will be made in this course of existing types of organization in states, counties and cities. The principles and methods of developing an International program of religious education and its administration in the various units will be given thorough treatment.

The presence in the study groups of many state secretaries and of most of the members of the International staff will greatly enhance the value of this course. No state, county or city officer can afford, especially at this stage, to miss the opportunity offered in these schools.

High Lights From the Green Mountain State

OUT OF the annual report of the Vermont Council certain achievements among many are unusually noteworthy.

The Sixth State-wide Officers Conference had seventy state and county officers present. Every county council except one was represented. Denominational standards of religious education were studied, a working program for the year built and educational objectives for the state council were set up. Such a conference affords an admirable approach to such matters as standards and objectives which are useful in the degree that they have the vote of those who are to apply them.

The state council continues to give a major emphasis to leadership training and refers with gratification to its high-grade summer school and to the ten community schools conducted under its auspices. Vermont is increasingly availing itself of the Winnipesaukee facilities in the training of its youth and adult leadership.

Three times as many vacation schools were held as in any previous year, or a ratio of one vacation school to every fifteen church schools in the state.

The state council has brought about week-day religious education projects in seven communities.

One of the attractive forms of service rendered by the Vermont Council is through a bulletin listing capable speakers and teachers for conventions and training schools. The list is classified by subjects for handy reference.

Summer Plans

State Secretary R. D. Webb of Georgia refuses to accept the fallacy of a summer slump and outlines his program for the hot months courageously thus:

1. Daily Vacation Schools.
2. Young People's Conferences.
3. Organization of County Young People's Inter-Sunday School Councils.
4. Lectures on Religious Education at fifteen Summer Institutes for Public School teachers.
5. County Sunday School Conventions.

Item four is strikingly interesting. One's imagination almost runs riot in view of events which may follow forceful contacts with hundreds of public school teachers in this way. The opportunity is a tribute to the influence of this secretary among the educational forces of his state.

Quadrennial Report

Birmingham Convention

In addition to reports, memorials, business items, etc., there will be some of the Birmingham Convention addresses published in the Quadrennial Report. President Thompson's address in full (too long for use as an article in this JOURNAL), will appear, as also the addresses of welcome and responses and some others. Account of the conferences will be in this report which will be a supplement to the September JOURNAL.

Does Every One Agree?

STATE Secretary A. T. Arnold of Ohio, makes this statement in his "News Bulletin" to which some other state secretaries may oppose their own claims:

"Ohio occupies first place on the continent in week-day religious education not only in communities served and in enrollment, 75,000, but in the quality of the work done.

Under the caption "The Only One in America" appears this significant item, "Ohio has a Professional Week-day Educators Advisory Council of seventy-five members, auxiliary to the Council of Religious Education, banded together for mutual help through interchange. They have held two meetings this year. These trained religious educators are helping to promote Ohio's week-day schools on a high plane."

The Ohio Council announces the issue of "A Handbook for Daily Vacation Bible Schools." It contains a historic statement, statistics, essential elements of program, and suggestions on organization, teachers and their training, curriculum and texts. It may be had at 307 East Gay St., Columbus, Ohio.

Spice From the Nutmeg State

THE CONNECTICUT Council with true New England shrewdness is forehanded in capitalizing the Birmingham Convention. Mr. Woodin, the State Secretary, almost immediately after his return issued a twelve page mimeographed report of the convention in which he sums up the most valuable features as he experienced them and the carefully considered conclusions he reaches. His "Ten Conclusions" deserve a wider currency, so here they are:

1. I believe in the Merger

2. I believe in the Leadership of the International Council

3. I believe in my brethren of the State Councils

4. I believe in my brethren of the Denominations

5. I believe in Connecticut and her official family

6. I believe in the New Program

7. I believe our *problems* will never be abolished

8. I believe our *obstacles* may be overcome

9. I believe that we can finance a more comprehensive program

10. I believe God will reward us with victory if we do our best.

The Connecticut Council draws especially great satisfaction from the report of the International Leadership Training Department which shows that Connecticut with 1% of the Sunday-school enrollment promoted 5½% of the Standard Training Schools and received 5% of all the credits. Connecticut's percentage of students receiving credit is the highest—72%, or 11% higher than the next highest. The appraisal of the state secretary has therefore a special significance: "Training leaders for the Sunday session of the church school, the week-day church school and the church vacation school, I believe is the great task of the Connecticut Council."

A PROPHET AND A PROPHECY AT BIRMINGHAM

By John R. Voris

A YOUNG Armenian uttered significant words in the conference on evangelism at the Birmingham International Sunday-school Convention. He was Levon Zenian, a graduate of the School of Religious Education and Social Service of Boston University. He spoke with such clarity and earnestness that one hearer later brought to the Near East Relief headquarters at the Convention a gift to be sold, the proceeds to be used for the cause the young man had so vividly portrayed. It was a finger ring of great sentimental worth and of considerable financial value. This was her offering to the youth of the Near East so ably pleaded for by this young man.

Earlier Levon Zenian had spoken with similar effectiveness to one hundred thirty leading American religious educators at a luncheon conference on the problems of religious education in Near East lands. A telling and impressive thing was the introduction of this young man to the people who represent so large a section of the religious educational leadership of North America. These leaders stand for Sunday schools which for nine years have given more than a half-million dollars annually to help the suffering people in the Near East. Through their committees they have helped to build a program of education for the children who had been saved. They have dreamed of the time when some of the children would become leaders and prophets of a new generation of the nearer orient. And now before them was appearing a native son of Bible lands—a representative of those so long persecuted for their faith in Christ. Would he make good? He was presumably as fine as any of those who had been cared for by the American people. They knew that, though older than the orphans, he was of their stock and their experience. He too had suffered; he too had lost his loved ones. Would they see in him the type of man in whom they could place confidence?

The event was unmistakable. Levon Zenian had made good with this gathering of thoughtful people.

Seldom does it happen nowadays that one is able to be "the one of his kind," a new type. We are standardized; even in "old countries" persons are conventionalized. There is the priest, the teacher, the merchant, the banker, and, ever and always, the soldier. But Levon Zenian is a new type. Doubtless he does not realize it; as he reads these words he will smile. Not necessarily a better type, not necessarily a more godly and righteous type than has existed; but a *new* type. Levon Zenian is not only an Armenian trained in America. That fact is not distinctive. But to be an Armenian graduate of a

Levon N. Zenian

modern school of religious education begins to mark a restriction in type. Moreover, of graduates of modern schools of religious education who at the same time remain loyal members of their own oriental churches, probably there have been not many in all history. And to be such an educated leader, with full intention to return to one's own people, and work with one's own church,—this completes the distinction. Levon Zenian is *a new type,*—a harbinger, a prophet, perhaps, of a glowing future.

At Birmingham the people about the table realized the situation. As a type the young man caught their imagination. It was not Levon Zenian who was speaking, it was *Armenian youth,* symbolic of what hundreds of others over there can become when once an adequate program of Christian education has done its work.

In giving this echo of the Birmingham Convention my purpose is not to stir to more generous giving on the part of American Sunday schools,—though I would not regret such an event and would deplore any falling off of interest. My purpose is rather to try to lead religious educational secretaries, boards, pastors, superintendents, teachers, the whole array of leaders of Christian youth, to appreciate Near East Relief as do the leaders of the national boards and other Sunday-school leaders who have been closest to the work. I want this for the sake of our American youth.

These other leaders see in Near East Relief something deeper than Near East Relief. They go down underneath the organization. They see beneath the saving of life and the relief from suffering. They are trying to catch the significance of this great thing that America has done in Bible lands.

They realize, for one thing, that America has simply been giving back to Bible lands a debt that she owes, a debt long remaining unpaid, the Bible lands where Jesus left the heritage of His Gospel, and where His followers for centuries have lived faithfully and died heroically.

American religious educators see physical diseases, poverty and ignorance in the Near East,—terrible, gross, inescapable poverty, of the kind that presses down. They resent the very idea of such poverty. They feel that no peoples can be expected to be Christian in reality while they struggle under such a burden. They believe there should be utilized in industry and agriculture methods which will release hidden resources and make it unnecessary for people to lie on the doorstep of the world. They feel that what is needed is justice and a chance to make good. They seek a way to help the Eastern churches themselves from within to religiously educate their constituencies. This is the religious educational attitude of today. It is new. It is a product of our own times. It is fresh, virile.

Yet religious educators, on the other hand, are not taking a holier-than-thou attitude toward the Near East. They realize that there are great sources of

power in the East which can in turn help the West. Amid the poverty and the squalor of the refugee camp and orphanage there is a tenderness, a loyalty and patience, a determined and sturdy desire to live, such as is not seen among ourselves. There are artistic instincts in the Near East which must not be lost. As for religious elements, where in the West is there greater devotion, sense of worship, faith in the presence of God or personal loyalty to Christ than is seen in lands of the Near East? And where such devotion of friend to friend, parents to children, children to parents, as are there? Religious educators in the West do not stoop down from a height; they simply reach over a helping hand in the name of Him who hallowed the soil of those hills and plains by His sacred footprints.

Certain religious educators are asking whether the agency for humanitarian work,—grown, Topsy-like, from being an organization of mere relief until it has become a great school, a vast industry, a moving example of sanitation and hygiene, and an impressive ethical and evangelistic agency—whether or not it has gone the "second mile," and the last furlong of that second mile which is the guarantee of an adequate religious education for every one of its wards.

The Near East Relief has had the backing of all denominations, and therefore has not been narrow and hampered. It has labored in cooperation with all the churches of Western Asia. It has been free to work along new and daring lines—free to meet the demands of the time. Is it ready to meet the challenge of the new day.

Again, religious educators ask, Is the material on which Near East Relief is working worth while? What hope is there for the future? Can these ancient churches be renewed from within? Can the Armenians, for example, rise to meet the religious needs of this new day encouraged, "partnershipped," by America?

Levon Zenian is the beginning of an answer to this questioning. If there can be one man, there can be dozens, hundreds, captured by a sane program of religious education. If we train these youth aright, they can have in them the making of a new generation in the Near East. They go into a seething, breaking world moving yeastlike out of its ancient crust. It will become the kind of world that these youth make it. What a responsibility upon these youth! Yes, but what a responsibility upon America!

America has a responsibility, first, to see it through. To stop would be to break the morale not only of these Eastern youth but also of their elders, and bring on indescribable physical and spiritual suffering. Nothing must keep American Christian churches from caring for the last orphan. Nothing should diminish the gifts during the next two or three years. Near East Relief is trying to arrange for the care of the children by the "sponsorship" method. This plan gives to a Sunday school one or more designated children for a period of years. It not only provides the means of support for the child, assuring its education, but such a plan reacts as an education to the Sunday school supporting the child. A few of these older boys and girls of special qualifications will be selected for education in American colleges located in the Near East. Doubtless some schools will desire to support the scholarships for such children.

But, second, America's responsibility must be more than merely to provide such conventional training. America must put into that training such vision as has not yet appeared in the Near East. She must train leaders and teachers who can instruct these children. Not many Zenians can be brought to American schools of religious education. A few can be brought over, and should be. But it is feasible to carry on in their own countries courses which will train for present-day leadership. Even now a committee representing American religious educational interests is working on a series of proposed Bible lessons, designed primarily for the children of the Near East Relief schools but usable in other American institutions in the Near East and also by the Eastern churches.

America must find a way, in cooperation with native church people to print lessons, revise worship, edit hymn books, for the Eastern churches. She must give a greater Near East leadership in religious education. She must offer an unbroken support by all denominations. It all will require greater vision, greater insight, greater imagination,—but the religious educational leadership of America can be depended on to supply just these qualities.

Opportunity knocks at the door of American religious educators. It invites them to accomplish something of which many of them have dreamed in mission work, but to which they have never yet found an open door. To neglect to enter the door now is to lose the opportunity. This is the day of opportunity to educate American children in a new knowledge of Bible lands, in an understanding of the Eastern churches, in a realization of the fundamental needs in the Near East and of the missionary privilege that beckons there. We face a new day in helping the native Christians in the Near East. Shall we train our children to be ready to support the new program, as they grow into manhood and womanhood and into leadership in the world church of Jesus Christ?

PRINCIPLES OF PROGRAM BUILDING IN THE CHILDREN'S DIVISION OF THE CHURCH SCHOOL

By Mildred O. Moody

TO AVOID confusion, misunderstanding, waste of time, perhaps failure in the presentation of this theme, let us at the very beginning determine what is meant by "Principles," by "Program," by "Religious Education," by "Children's Division." The meaning content you give the above terminology may differ greatly from the meaning content I give, but if you know the interpretation of the speaker, you can then judge the principles of program building here presented in the light of that interpretation. Hence we define our terms for we need to speak the same language.

Principles

WHAT do we mean by principles? By principles we mean the determinates of the program: determinates which are formulated by life itself, inherent in life, determined by life, discovered through the study of life. Laws or rules directing our procedure in the building of the program grow out of our determinates; that is, the determinate is made concrete in the law. For example, here is a principle, "A high rate of speed is dangerous to life." We must determine then what rate of speed is a high rate of speed. The law says twenty-five miles or thirty-five miles an hour as the case may be.

To disregard these determinates (principles) will bring disaster, failure to achieve the whole objective; to follow these determinates makes more possible achievement in the most important piece of work any organization is undertaking.

Program

WE conceive "program" to mean not merely a "program of instruction" or a "program of worship" or a "program of recreation" or a "program of service" or a "program of expression," but rather the total means necessary for use in religiously educating the child with its various phases of instruction: its elements of worship, etc., a total program.

Religious Education

BY "religious education" we mean leading the child into the awareness of his heavenly Father; helping him to discover and maintain a complete relationship with God; aiding him to become cognizant of his relationship to others; helping him in living a Christian life.

These two relationships engage all of

life. For example, a complete relationship with God means one's concept of God, one's attitude toward God, one's activity in the light of that concept and that attitude.

Elementary Division

BY "elementary division" of the church we mean the boys and girls under twelve years of age.

Our problem then, is the formulation of a statement of principles which should be determinate in the development of a comprehensive program of religious education for children.

Principles

THE program must be a unit program. By a unit program is meant the building into one whole all parts of the educational process so that it shall accomplish a unified result in the experience of the pupil. Unity in the experience of the pupil constitutes the necessity and the basis for unity in the program.

The pupil is one no matter how many different church sessions or meetings he may attend. If the total effect is to be wholesome, really educative in a large way, the parts of the one program must have a common aim and be free from contradiction.

The life of the pupil is a unit. He is not thinking during certain hours and thus needing a program of instruction only. He is not merely feeling during certain hours and needing a program of worship. He is not expressing himself only at stated definite periods and in those periods needing a program of expression. He thinks, feels, expresses all at one time. We can not divide him into three parts, like all Gaul. He is a unit in experience. Thus the program can not be one of three or more distinct parts. It must be a unit.

* * *

THE program must be a comprehensive, all-inclusive program as well as a unified one. With the educational units in the programs of the church built by different agencies totally irrespective of each other, whole areas of religious education are left absolutely untouched and a child can go through his entire first twelve years of life with no help at all in some of his very real problems—for example, adjusting himself to the ever changing world in which he lives. Take as an example just one church with its program of religious education for children. Other churches are like it. This church prepares and sends out to its constitutency seven different programs, each one built irrespective of and unrelated to the other. Each and every one of these seven different programs have courses of instruction, elements of worship, direction in evangelism, suggestion for recreation.

There's the program of the church school.

There's the program of the junior church.

There's the program of the junior society in connection with the young people's society of the church.

There's the program of the week-day school.

There's the program of the daily vacation church school.

There's the program of the woman's home missionary society.

There's the program of the woman's foreign missionary society.

What is the result in the programs themselves? No one is all-inclusive. Each is sectional. All are duplicating, overlapping. What happens in the field? Bewilderment, waste of leadership, of time, of money, a selection of one or two or three of these partial programs, competition between groups. We are all more or less familiar with it. What happens to the child? Confusion, a scrappy lot of informational fact totally unrelated to his experience. Largely like Topsy, we let the child "grow up." The program of the future must be a unified, comprehensive, all-inclusive one.

* * *

THE program must be determined by the needs of the pupils as members of society (i.e. society progressively developing toward a social order controlled by Christian principles). Where shall the needs of the pupils be found? In their present day living experiences. What are some of these needs? (a) The need for developing a right relationship with the heavenly Father, a loving heavenly Father. (b) The need for forming wholesome Christian motives for conduct. And here I am thinking of conduct as meaning something more than the physical activity we often make synonymous with it; I am thinking of the "conduct of mind," the "conduct of soul," as well as the conduct of body. That means then the forming of wholesome Christian motives that will control thinking, emotional attitudes. It means the forming of drives for thinking, urges toward feeling, the expression of Christian spirit within. (c) The need for conduct direction. (d) The need for directing and training the developing group consciousness. (e) The need for developing a right acquaintanceship with Jesus. (f) The need for training in worship.

* * *

THE program must be one which is flexible. Needs vary in form with different groups as determined by sex, age, race, and other hereditary factors. They vary with different groups as determined by geographical situation, culture, social, economic, occupational, and other environmental factors.

For example: Here is your uneducated group without the advantages of the educational system, while here is another group with all the privileges of the public school. The program cannot be the same in the development of its parts.

The needs vary in form with different individuals (due to the same reasons) as they vary in form for groups.

For example: This ten-year-old child of the Indian race is unemotional; this little brown-faced girl of the Italian race is impulsive.

In the development of a program it is essential that groups and individuals as thus differentiated shall be kept definitely in mind. The result of this will be that we will have in practice a program of religious education which is flexible because it is being adapted to meet the needs of these various groups and individuals.

* * *

THE program must be one whose determinates of content are largely determined by all the factors which have bearing upon religious growth. That is, the determinates of content will be furnished by the history and philosophy of religion, by sociology, by psychology, by anthropology in its record of spontaneous interest and of the development of the mind of the various races, by faith and conviction.

* * *

THE program must be one of growth, recognizing genetic progression. The world broadens, experiences widen as a child grows older. There is less of limitation, more of capacity in mental and spiritual as well as physical attainments. The growth of the child demands a growth in program. A study of some of the existing programs will show us very quickly that the line indicative of program level is not a gradually lifting line. It's very "wavy."

For example: Take the parts of the program which give the child his or her conception of God. We ask ourselves what conception of God a child should have. We find that it is a growing conception. For the cradle roll baby his conception is an unconscious one developing out of the "feels" around him created by adults.

For the beginner child, it is the conception of a *loving* Father.

For the primary child it is all that we name for the cradle roll baby and the beginner child plus the providing God, the worshipped God, the companionable God.

For the junior boy or girl, it is all this plus the God of strength, of power, of might, of justice.

Test your program and you find that junior conceptions are given to beginner children, while the juniors are without the conception which their enlarging view of things demands.

I sometimes think that one reason why junior boys and girls are seemingly less close to the understanding of God, less attune to His spirit is because in our program we have not recognized *growth* and expect a beginner God to fill a junior world. He can not do that. The program must be one of growth.

* * *

THE program must make use of the experiences of the pupil. Experiences differ with differences in sex, age, race, and they differ with differences in location, occupation, economic resources, etc. If the program is flexible we have the chance to care for the varying experiences as we have a chance to care for the varying needs.

If you have ever tried to use any program already provided in local churches in different sections of the country you will have instances coming to your mind that illustrate this principle.

For example: Take your mountain kindergarten child. What experiences in his life help him to understand "the good

milkman working for me," "the good postman working for me," "the good policeman working for me"? What need in his life is met? What conceptions can he get through that program content?

But take your city child: wants provided, protection given, messages from friends delivered. It *is* his experience.

* * *

THE program must aim to develop the Christian character traits desirable in children.

Our problem here, of course, is to determine what these character traits are. The Director of Research for the International Council is doing right now a preliminary piece of work to program building by attempting to discover what character traits are common to age groups.

The committee on social experiences of our children's advisory section is working along the same lines. The dean of the Teacher's College, where I was once a student, used to say to his students: "Girls, there's one thing you'll need to remember if you are to be a successful public school teacher and that is, you need to know when you enter your class room in the fall just what you expect your boys and girls to get from you during the year which they did not have when they came. Furthermore, it is necessary that you know how each individual class period contributes its small part to the attainment of the great whole."

If this is true in public school education, it is equally true in church-school education. [*Address delivered at Birmingham Convention.*]

STANDARDS FOR LOCAL CHURCH TRAINING CLASSES

By Roger Albright

THE TRAINING work which is being done in training schools of either the intensive five or six day type or in schools which extend over a longer period indicates to us the possibility of maintaining conditions of work which make possible larger values than have sometimes been present in our local church training classes. The schools are carried on usually under some kind of centralized supervision which guarantees certain standards of work. These very standards assure us also of certain educational values which will accrue to the students in the classes where these conditions are recognized.

A large part of our training work is still being done through loca church classes, and one of the biggest problems which confronts not only the administrator of training work, but also the instructor and other leaders who are responsible for this training in the local church is to establish conditions and standards of work which will tend to incorporate into the local church class enterprise values which are commensurate with the study and discussion of the training school. It seems only logical to suppose that if all parties concerned are willing, just as large values can be present in an enterprise of one class group as in an enterprise including many class groups. The questions which come before us can be answered satisfactorily and the maintenance of standards which might be set up should be a serious concern to every one who is responsible for training programs in local churches.

* * *

SOME of the fundamental standards for this work seem to be: *Each training class should be provided with an instructor whose general education has been thorough, whose viewpoint of the aims and purposes of religious education is constructive and whose detailed information and special preparation for the subject to be taught is comprehensive enough to allow him to supplement the textbook with further materials out of his own rich experience.* It many instances we find this has not been the case. The pastor of a church or the Sunday-school superintendent recognizes the need for a training class and recruits from among the officers and teachers a discussion group ready for study. The problem then is to secure the instructor. Sometimes the pastor is himself competent to carry on this work, and sometimes there is some one included within the constituency of the church whose training and experience fit the description above. However, this is many times not the case, and still more often the one who may be competent may be so involved in other activities of the church and community as to make it impossible for him to assume responsibility for the teaching of this class. Consequently, a less competent and sometimes totally incompetent instructor is solicited and accepts the responsibility. Many times it does not seem to occur to a class or to the administrative officers of the church school that the instructor is in reality the most vital factor in the success of the class work.

Some churches have come to recognize this fact and are adopting the policy which has always been carried out in training schools of employing an instructor from outside the church constituency when it is necessary to do so. Frequently it happens that there is a nearby college or university or perhaps a worker in come other church who is well qualified for this work and can be secured for a nominal fee. The sum invested for this purpose pays such large dividends that it would be much more advisable for a church to adopt such a policy as this than for it to allow the training of its teachers to be delegated to someone poorly fitted for the task.

* * *

The subject which is studied by the training class should be one which will make a contribution to their work of teaching religion and should be selected with reference to their previous training, seeking as far as possible to keep the sequence of subjects in logical order. This is a very important consideration in the training program of the local church. Sometimes it seems as though those who have organized these programs feel that study *per se* has large value regardless of the subjects studied. As a consequence, sometimes we find training classes studying the story of our Bible, comparative religions, various mission study books, exegetical or homiletical studies of the Bible, a general treatise on boys' work, or some of the other very good textbooks which have only an indirect bearing on the work of many in the class, and neglecting utterly to choose such fundamental subjects as pupil study, teaching values of the Bible, principles of teaching, or the aims and functions of the church school. One outstanding instance of this is in the case of a church whose training class had actually studied fourteen so-called elective subjects before choosing even one of the required subjects of the Standard Training Course.

Sometimes the subject to be studied is determined by the talents or training of the instructors secured; sometimes determined by a supply of textbooks on hand from a previous class now defunct. It should be determined in the light of the previous training of the class group and should be in accordance with the needs of those who are dependent upon this group for their training.

* * *

The sessions of the class and the number of sessions should be of sufficient duration and number to permit the members of the group to secure a considerable deposit of learning.

This will not require very long discussion. The minimum requirement of the Standard Training School is that each class shall meet for not less than ten periods of fifty minutes each—a much longer time than that would be advisable. In spite of this we find sometimes that a church for reasons of expediency will try to sandwich a class in between a church supper and a prayer meeting, to meet for twenty to twenty-five minutes, sometimes thirty-five, and for only as many weeks as it is possible to maintain interest in the church suppers. We must school ourselves in the thought that our training of leaders is so important that its administration must not depend primarily upon the success of some other social function or organization meeting

of the church, but must itself be established as an integral part of the church program, and a sufficient time set aside by those who are willing to prepare themselves for the important task they are doing in the church school.

* * *

The conditions of class administration should be such as to guarantee regular, prompt and continuous attendance on the part of the members of the class, and should make possible the kind of class session which will yield the highest values to the members of the class. This is merely bringing over into the local church training class that condition of credit which has meant so much to the success of the training school. The values which come from class direction are very large, and there is no substitute for this mental exercise. In Standard Training schools we are requiring that credit students be present for at least nine sessions and may be excused from the tenth session only by having an excellent reason and by making up the work which has been missed.

This same standard should be brought over into our local church class work. It should not be possible for students to enroll in a class, attend the first, sixth, and ninth sessions, and then pass the final examination and receive a unit of credit for it. Regardless of the credit received, the students have not received the value in these classes. Classes should be maintained in the interest of value received.

The method of conducting the class should also be included in this consideration, and not only should the students be required to maintain a high standard of attendance, but the teachers should be required to maintain a standard of effectiveness. A lecture method provides small opportunity for student discussion, and is of doubtful value. Assignments poorly given, references to collateral reading which are intangible and sometimes inaccurate should not be indulged in. The entire matter of lesson organization and class administration should be just as thorough-going as in any other educational enterprise.

This brings up to our thinking also that these classes should be provided for as educational enterprises. A classroom with students' armchairs will contribute largely to the work of the group. Blackboards, notebooks and such other mechanical equipment as will establish a school atmosphere and effectiveness should not be overlooked in this work.

* * *

The subject which is being studied should not be confined to the required textbook, but should be enriched by reference to collateral readings and by making it necessary for students to carry on collateral study. Usually the author of the textbook has not written all that he knows on a subject and has indeed omitted from his discussion much that he would like to have included. Many times other authors writing on the same subject have included in their discussions some very vital items omitted by the author of the textbook. The instructor of the class should be familiar not only with the book he is teaching, but with at least some other books on the subject, and should make suggestions to the members of the class for their reading in case they have opportunity to do some. If possible, it would be advisable to have some of these books made available for the class for reference. Certainly students should be familiar with the literature in the field of the subject being studied.

* * *

Since the students in a class are not going to learn from the instructor's effort, it should be required that they observe some typical classes in their own or some other church school and report their observations back to the class, and should also be given an opportunity to practice teaching under observation. It is at this point that most of our training work falls down, not only in local church training classes, but also in our training schools. There seem many times to be local conditions which prevent both observation and practice teaching, but on the other hand there are many instances, especially in class groups of prospective teachers, where this kind of activity can be planned. Definite schedules of observation should be developed in the class sessions, so that students may know what are the significant values to be observed and emphasized in their own teaching. Until we can secure a general acceptance and recognition of this matter, we can not expect our training work to be as largely effective as we desire. Undoubtedly, one of the reasons why some teachers who have had much training continue to be poor teachers lies in the fact that with their poor imaginations they have not been able to visualize the principles they have been studying and have not been given opportunity to have them visualized before them.

* * *

It is exceedingly essential that students in a training class have an opportunity to crystallize in some kind of test or examination, oral or written, the values which they have received in a training class. This may be in the form of a practice lesson, it may be in the form of true or false tests or in some other examination form either accompanying each lesson or presented at the end of the course, but some scheme must be developed by which the instructor of the class and indeed the students themselves may be able to measure the degree of progress or improvement which they have achieved through the class work. The aim of training work is teacher improvement, rather than material mastery, and it will always be a large encouragement to students if they can measure their progress in some tangible observable form. Recognition of this standard will be an aim also to the instructor of the class to measure his effectiveness, and will many times make apparent needed changes in the administrative or educational conditions which otherwise might have passed unnoticed.

Of course there are many other detailed and less fundamental conditions and standards which we should be having in our minds. These seem, however, to be a minimum requirement for effective instruction. We can hope that a unit of study in a local church training class shall equal in value the unit of study in a supervised training school until some of these conditions are recognized. Presumably, it will be necessary to recognize all of them.

To do so will, of course, change some of our traditional viewpoints and practices concerning local church training work, but we know the development of our teachers is so far more valuable than the maintenance of our traditions, it is incumbent upon us to give these matters our most serious consideration. [*Substance of an address given at Birmingham Convention.*]

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THE JUNIORS' WORSHIP SERVICES FOR AUGUST

By Nan F. Weeks

Theme for August: God's Beautiful World

Foreword: For the juniors who do not have the privilege of a summer vacation trip, the church school should make an especial effort to make the summer sessions attractive. With the help of decorations, plus the juniors' active imaginations, some delightful make-believe outings may be enjoyed during the sessions, and an ideal climax would be a picnic or similar outing for those who are faithful during the vacation months.

The one general program here suggested may be varied from week to week by the selection of different hymns and the introduction of new special features, along with the changing of the decoration of the room.

First Sunday—God's Beautiful World
Second Sunday—Enjoying God's Beautiful World (The Seashore)
Third Sunday—Enjoying God's Beautiful World (The Hills)
Fourth Sunday—Enjoying God's Beautiful World (The Country)
Fifth Sunday—Where Our Summer Christmas Tree Will Bloom (Missionary)

If the department has not been carrying out the "Summer Christmas Tree" idea suggested in the July program, the service for the fifth Sunday might be made a general missionary service, or if preferred, the general theme for the month might be followed: Enjoying God's Beautiful World (Our own city or town). Through the development of such a theme, the juniors may be enabled to realize that happiness may be found at home as surely as away at vacation resorts.

Having a different group responsible for the decorating of the room each week will add much to the interest.

First Sunday: God's Beautiful World

DECORATIONS: Flowers and plants in abundance, nature posters made by the juniors at a week day session, or a Sunday pre-session period, beautiful summer landscapes.

PRELUDE: (Instrumental) "Morning Voices," Greig.

CALL TO WORSHIP

Supt.: And God saw everything that he had made, and, behold, it was very good. (Gen. 1:31)

Dept.: He hath made everything beautiful in its time (Eccles. 3:11).

HYMN: "For the Beauty of the Earth."

PRAYER

Our loving heavenly Father, we thank thee for this beautiful world which thou hast given to us. We thank thee for its sunny skies and singing birds, and for its trees and flowers and fruit. We are grateful to thee for its fields of wheat and grain, and all the good things thou hast given to us for food. We are glad that there are beautiful hills and forests and rivers and lakes. We thank thee, thou Giver of all good gifts. Help us as we try to keep our lives beautiful and pure and worthy of thy good gifts. We ask it in Jesus' name. Amen.

FELLOWSHIP FEATURES

Recognition of birthdays, new members, visitors, church attendance, honor classes.

Announcements.

Recognition of world friendship,—presenting of the gifts prepared during the week for the Christmas Tree for some mission field.

Missionary hymn.

OFFERING SERVICE

Supt.: Upon the first day of the week let each one of you lay by him in store, as he may prosper (1 Cor. 16:2)

Dept.: Freely ye have received, freely give (Matt. 10:8).

Collecting of Class offerings

Prayer (Sung or repeated softly)

"We give thee but thine own
What e'er the gift may be,
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

SPECIAL FEATURE

Nature talks, or views
Nature story*
Poem**

WORSHIP SERVICE

Quiet Music

Scripture (Psalm 136:1-9 Read responsively, the juniors repeating in unison the second half of each verse, "For his loving kindness endureth for ever.")

Hymn: "This Is My Father's World"

Prayer

My God, I thank thee who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light,
So many glorious things are here,
Noble and right. Amen.

CALL TO STUDY

Supt. Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18)

Response (sung softly)

Silently now I wait for thee,
Ready, my God, thy will to see;
Open mine eyes, illumine me,
Spirit divine. Amen.

LESSON STUDY

CLOSING HYMN: "We Thank Thee, O Our Father"

PRAYER

*There is an old legend which tells us that when the world was first made, and the very first flowers began to bloom, they had no names at all. They were just flowers. But one day God who had made them all so fair and so beautiful went among them and began to tell each blossom what its name was to be. To the roses and lilies and tulips and daisies and all the other flowers God gave names, and as they nodded in the breeze, each flower whispered softly its own new name which God had given to it.

But one little flower shook her dainty head sadly as she tried in vain to remember the name which had been given to her. Then looking up toward heaven, the pretty little blue blossom said, "Dear God, when thou didst give me my name, I was so charmed to hear thy kindly voice and to see thy wondrous face, that I could think of nothing but thy graciousness and goodness, and of how much I loved thee, and how I longed to please thee. I forgot all about the name thou gavest to me." And the little flower bowed its head, fearing that God might be angry. But the heavenly Father was pleased with the little blue flower's honest confession and with its love for him, and smiling kindly at the little blossom he said "Forget me not." And from that day to this, that dainty little blue flower has been called Forget-me-not, as if, by its name it wished to help us to remember the loving God who hast made everything beautiful in its time, and hath given us all things richly to enjoy.

**Forget-me-not

When to the flowers so beautiful
The Father gave a name,
Back came one little blue-eyed flower,—
All tremblingly it came,
"Dear God, the name thou gavest me,
Alas! I have forgot"
The Father smiled and kindly said,
"Dear flower, forget *me* not."
—(*Author Unknown*)

Second Sunday: Enjoying God's Beautiful World—The Seashore (Lake or River)

DECORATIONS. Pictures of the ocean and the shore; sea shells and sea-weeds if possible, posters made by the juniors showing the sea and ships and sea-shore activities.

SUGGESTED HYMNS

"O Lord of Heaven and Earth and Sea"
"Summer Suns are Glowing"
"Grander Than Ocean's Story"
"The Ships Glide in at the Harbor's Mouth"

SUGGESTED SCRIPTURE

First year classes, Psalm 89:8 and 9
Second year classes, Psalm 93:3 and 4
Third year classes, Psalm 107:24,25, 29.
Teachers, Psalm 104:25-27

SPECIAL FEATURES (One or two to be selected)

Stereopticon showing the sea and ships, fishing, bathing, boating, and the like.

Essays by several juniors on some such topics as:
"When I Was at the Seashore."
"The Wonders of the Sea" (marvelous sea weeds, strange fish—).
"The Treasures of the Sea (pearls, coral, sea foods—).

Song or poem about the sea.

Informal talk about the sea illustrated with shells and weeds and pictures.

Third Sunday: Enjoying God's Beautiful World—The Mountains (Hills)

DECORATIONS. Pictures of mountains or hills. Foliage and flowers. Posters made by the juniors.

SUGGESTED HYMNS

"There's Not a Bird with Lonely Nest"
"Summer Days Are Come Again"
"This Is My Father's World."

SUGGESTED SCRIPTURE: Psalm 121.

SPECIAL FEATURES

1. Stereopticon talk on mountains (or hills).
2. Story. Climbing our Mountains.

"I wish I could climb a mountain," said Roy. "I'd like to get ever and ever so high."

"So you can," said his father. "You can start today."

"I don't see how a fellow can climb mountains when he has to stay at home all summer."

"It's possible to climb a good many mountains right here in town," his father answered, "if you'll just do as a trolley car once did. For a long time it stood at the foot of a mountain, wishing and wishing that it might climb to the very top.

"'I wish I could. Oh, I *wish* I could,' the car sighed over and over.

"'Well, why don't you stop wishing and begin trying?' said a queer little voice.

"'What's the use of trying?' the car asked in a discouraged way. 'I'd never find my way to the top, and I'd surely get stuck in the underbrush.'

"'Nonsense,' said the voice. 'Day after day, and week after week men have worked, cutting down trees and clearing away the underbrush, leveling a road-bed and placing heavy ties, laying smooth rails, and fastening them in place so that a safe and sure road is all ready for you.'

"But the car stood still and wished and sighed. 'It's no use,' it mourned. 'I'm strongly built and ought to be able to do great things, but I can't seem to do anything worth while in the world.'

"'Of course you can't,' said the voice, 'unless you reach up your long trolley arm and touch the wire. That's the only way to get power to move.'

"Quickly the car reached up its long iron arm and touched the wire. The motor began to hum; the car commenced to move; and soon the car and its passengers were speeding over the rails that led to the mountain top."

"Well," said Roy, "I don't see how that helps me any. There's no one to lay down rails for me, and I have no trolley arm to reach up. The only way I'm like the trolley car is that I'm strongly built, and I want to do great things. I'm just wishing to climb a mountain, but there's no mountain near here to climb."

"You're wrong in several ways," said Roy's father. "First of all there are ever so many mountains right before you. There's Muscle Mountain and Education Heights; there's Self-control Mountain and

Temperance Peak; there's Helpfulness Hill and Good Cheer Heights. Dozens of mountains are waiting for strong, courageous boys and girls to climb them."

"And how about the underbrush and the rails?" asked Roy who was becoming interested.

"Oh, the underbrush grows up quickly if the car stands still. Another name for it is Temptation."

"And who's going to lay the tracks for me?" Roy inquired.

"*Going* to?" asked his father. "It's not a question of *going* to. That has already been done. A famous mountain climber went ahead thousands of years ago and laid the rails which God gave him to guide us in our climbing: We call them the Ten Commandments. If we follow them we shall get a long way up the mountain. But another famous mountain-climber laid tracks that go still higher. They are called the Golden Rule and the two greatest commandments. They are the rails which lead to the very highest peak of all, and the greatest people the world has ever known have followed the hard steep trail over which they lead."

"And what about the trolley?" Roy asked.

"The trolley stands for your faith in God which reaches up in prayer to God, who gives you power to do great things and to overcome temptation.

"All that you have to do now is to choose your mountain and then pray and try and trust."

Fourth Week: Enjoying God's Beautiful World—The Country

DECORATIONS. Landscapes (farm and country scenes); posters; flowers, foliage, ferns.

SUGGESTED HYMNS

"This Is My Father's World."
"America the Beautiful."
"For the Beauty of the Earth."
"My God, I Thank Thee."

SUGGESTED SCRIPTURE: Psalm 104:14, 16-18.

PRAYER VERSE

"The beautiful bright sunshine
That smiles on all below,
The waving trees, the cool, soft breeze,
The rippling streams that flow.
The shadows on the hillsides,
The many tinted flowers,
O God! how fair thy loving care
Has made this earth of ours! Amen.

SPECIAL FEATURES

Papers by several juniors on some such subjects as:

What We Owe to the Farms.
What the Animals Do for Us.
How the Birds Help Us.
Why I Would Like to Live in the Country.
Why I Would Not Like to Live in the Country.

POEM: "We Thank Thee."

We thank thee, O our Father,
For all thy loving care;
We thank thee that thou madest
The world so bright and fair.
We thank thee for the sunshine,
And for the pleasant showers,
And O, our God we thank thee,
We thank thee for the flowers.

Out in the sunny meadows,
And in the woodlands cool,
Upon the breezy hillside,
And by each reedy pool,
And in the quiet pasture
And by the broad highway,
All pure and fresh and stainless,
They spring up every day.

Fifth Sunday: Where Our Summer Christmas Tree Will Bloom

DECORATIONS. Flags and curios and pictures of the country to which the Christmas gifts are to go. The Christian flag should also be given a conspicuous place.

SUGGESTED HYMNS

"Christ for the World We Sing."
"We've a Story to Tell to the Nations."
"Jesus Shall Reign Where'er the Sun."
"Let the Song Go Round the Earth."

SUGGESTED SCRIPTURE: Psalm 115:1-8.

SPECIAL FEATURES

Several juniors, dressed in the costume of the country being studied, may tell in their own words about the manners and customs of that land. These accounts will be more interesting if given in the first person.

Suggested topics

"The Kind of Houses in Which We Live."
"The Games We Play."
"What We Have to do in School."
"Some Strange Beliefs of Our People."
"What Our Country Furnishes for the World."

Note: The hymns suggested are from the Hymnal for American Youth.

THE EDUCATIONAL VALUES OF THE VACATION CHURCH SCHOOL

By Sophie A. Theilgaard

DURING the school year boys and girls expend a large part of their boundless energies in the activities of school life. When the long summer vacation throws these children upon their own resources, they appear at a loss as to the direction of their energies. Particularly is this true in the congested city neighborhood where the active boy or girl exhausts all the recreational possibilities of the streets and alleys in the first few weeks, or even in the first few days of vacation. Because of the child's boredom, the vacation church school invariably draws a much more inclusive membership than does the Sunday school that meets in the same building. This fact, that attendance is based on the child's interests, rather than on any outside influence, gives the vacation school an educational advantage at the start, for it is a generally accepted fact that the interest of the child is a significant measure of educational value.

The child may enter the vacation school in a critical attitude, ready to weigh the program in the balance. But if the particular school approaches the standard set by its educational leadership, every boy and girl finds adequate satisfaction and outlet for his energies in the organized program of impressional and expressional activities. The opportunity given for activity on the part of the child is a distinguishing feature of the vacation school. Here the school scores again in educational value.

No matter how much the leaders may deprecate the value of the work done in some schools; no matter how frequently the supervision may be disappointed in the individual school program, this fact is evident to those who have adequate acquaintance with vacation schools—that throughout there is maintained, without marked deviation, a high educational standard. The maintenance of such a standard is due largely to the provision made for specific training of teachers and other leaders to meet the peculiar problems of the district in which the school is situated. This definite provision for training of teachers is characteristic of the vacation school movement and serves to explain much of its educational success. It may be noted that this insistence upon trained leadership in the vacation schools has in many instances had a very salutary effect upon the standards of leadership in the Sunday school.

With extensive influence, with effective program, and with professional leadership, the educational values of the vacation school are assured. It is clear, however, that the vacation school cannot rest satisfied with its admirable achievements, but that it must continue, as must any live educational institution, to extend its influence, enrich its program, and improve the quality of its leadership.

The Department of Children's Work of the International Council has under consideration the preparation of a comprehensive program for the religious education of the children of the nation. In such a program, it is clear that the educational values of the vacation school must find a significant place.

[Sophie A. Theilgaard, substituting for Professor Joseph Artman at Vacation Church School Conference, Birmingham Convention.]

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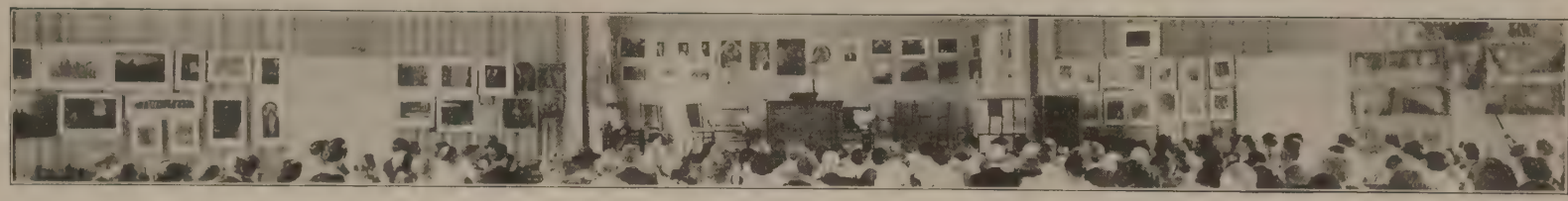

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INTERDENOMINATIONAL STANDARD TRAINING SCHOOLS

By Frank G. Richard

WE HAVE set before us the basic principles underlying the standard training schools. There are various agencies organized for the purpose of making possible these schools, as based upon the standard training course. Among these is the interdenominational standard training school.

What Is an Interdenominational Training School?

THERE is no attempt to set an interdenominational training school over against a denominational training school. Each school has its functions and field vital to the leadership training program of a community. The actual program of leadership training of an area, however large or small, consists of the sum total of agencies carrying forward leadership training.

From the standpoint of organization and administration the interdenominational traning school consists of the cooperation of the various denominations in the territory involved under one organization and administration. It is a community enterprise in which the various churches or denominations unite under a council of religious education consisting of representatives from the various churches or denominations of the community.

From the standpoint of educational standards, the interdenominational standard training school is based upon the standard training course as set up by the International Council of Religious Education. The educational requirements for dean and faculty are fully met and approval secured by the International Council.

What Are the Objectives of the Interdenominational Training School?

THERE should be no conflict between the local training schools or classes in churches and the interdenominational standard training school. The latter should first of all stimulate an interest in the churches in the local training classes. Much of the work in the general units of the standard training course may well be done in the local training classes, the interdenominational school giving special attention to work in the specialization units and such elective and even non-credit courses which may be desired. The local community's needs determine very largely the courses to be taught.

Not only does the interdenominational school render special help to the teachers and prospective teachers in the larger schools but offers a very large opportunity to the smaller schools for a high grade type of leadership training which is not possible in the smaller schools. The very nature of the interdenominational school makes possible a distinct type of service for the entire community. Practically every need can be met in the interdenominational training school.

The interdenominational training school when well organized and functioning in such a way as to meet the needs of the community challenges the ablest leadership. The force of this united impact upon the problem of leadership training awakens the specialized leadership of the community in the interests of all.

A Psalm of Silences

By R. Stanley Kendig

Blessed is the man who finds
comfort in the stars.
For men rage and run about
in their efforts to be heard,
But—the eloquence of the
star is its majestic stillness.
O God, our Father, help us to
find depth in silence.

I will praise God at all times
for His gift of silence.
For man-made engines puff,
and grind, and roar,
But—the silent worship of
the tree is fragrant and
enduring.
Stop us, O God, and cause us
to walk slowly before Thee.

Consider the waters of the
deep; they are mighty in
their strength.
Their dashing moods cast
a nameless fear over the
souls of the wicked,
But in their calmness the
righteous see the face of
God.
Speak, O God, and quiet the
angry, surging waves in
our souls.

Surely God is good and loveth
His children.
Does He speak when the
mountains quiver
Or when the flying storm
surrounds us?
Are His mercies carried upon
the tongues of fire?
Blest is the man whose right-
eousness is founded upon—
"Peace, it is I."

The Organization of the School

NO interdenominational training school can long endure as an effective agency for training which does not have back of it a type of organization which would insure permanency. Such an organization must be representative of the churches or denominations cooperating in the enterprise. The largest expression of organization is the council of religious education consisting of official representatives from the churches or denominations involved and such other additional members as the council may determine. To carry forward the special work of leadership training a special commission, committee, or board of some five to nine members, is elected by the council. The board of religious education then becomes responsible for the selection of dean and faculty and the providing for all other arrangements for the school.

Educational Supervision

NOTHING is more important in the successful operation of an interdenominational standard training school than the right type of educational supervision. The board should select with great care the dean, who should possess educational and administrative ability and one who has a clear objective in mind as he undertakes the supervision of the school. The members of the faculty should be selected by the board in cooperation with the dean, having in mind the nature of work to be done and the ability of the instructor to do the work. Where possible the instructor should be one of collegiate standing, but possessing the practical knowledge and experience in the field in which the instruction is to be given. The faculty, dean and school must all be approved by the International Council, the application for which approval should be forwarded to the International Council long enough in advance of the opening of the school to secure the approval, so that even in the publicity the school may be recognized as a standard school.

The Promotion of the Interdenominational School

THE interdenominational standard training school may be of various types, such as the five-day intensive school, the ten or twelve-week semester, meeting one night a week, the community unit or the regional school. The school may be promoted by the community council, city council, county council or state council. The great field for the state or county council is the setting up of such schools with special supervision in order to help the community or com-

munities toward the permanent community training school. It is possible to secure the services of denominational state directors of religious education to dean a school or two each year in order to assist a large number of communities to find themselves in this very important phase of work.

Possibilities

SO FAR as my own state is concerned we are just beginning to realize how vast is the field and how great is the demand. Cooperation in the setting up and promotion of high grade schools is of first importance. In the promotion of such schools it is very necessary, however, to guard well the standards of the school. There is one grave danger that the growth of such schools may become too rapid. The growth should be consistent with the appreciation of educational standards and the permanency of organization. [*Address given at Birmingham Convention.*]

INSTITUTES

By R. J. Cornell

AS I prepare this paper on the topic assigned, "Institutes," I find myself wondering what there will be left to say after the speaker who is scheduled to precede me finishes with his topic of "Training Schools." Perhaps the program committee intended that I should discuss the non-credit type of institute. If that was the intention I must depart from it long enough to say that our Des Moines Sunday-school Institute, which was founded in 1911 by Dr. Walter Scott Athearn, and was the first city institute organized upon modern lines with high educational ideals, is in every way a standard training school.

Our annual "School of Methods" is, in a sense, an institute even though it continues for five days and offers credit courses. A large majority of those who attend do not seek credit. We also conduct one, two, and three day general institutes in addition to our county-convention institute.

We promote special divisional institutes for the workers with different age groups such as children's division institute, young people's division institute, adult division institute, etc. We have never conducted one, but it has seemed to me that a special leadership training institute would be of great value.

Our most successful special institute has been our vacation church school institute which we have conducted for four years. This is a six session institute conducted during the late afternoon and evening of three days in the month of May. For three years we planned the instruction on a departmental basis. Last year, however, we planned it on the subject basis. The subjects in which we offered instruction were story telling, music, worship, dramatization, correlated expressional activities, and missions. Our plan for our vacation church school institute for this year is very similar to that of last year and it will be planned on the subject basis. One hundred twenty-five persons were enrolled in our vacation church school institute last year.

The problem of promotion is one of the biggest, if not the biggest, of all the problems connected with the management of training institutes. There are so many claims upon the time and attention of church folks that it is hard to find a satisfactory method of presenting the value and importance of the training institute. Last year we used the following promotion plans with the best results we have yet attained: (1) We set an enrollment goal—the highest we thought it reasonable to expect. (2) We appointed as a member of the promotion committee a representative of each denomination in the county and assigned a pro rated share of the total enrollment to each denomination. (3) Each denominational member of the promotion committee was asked to appoint a representative in each church of that denomination and to assign to each church its proportionate share of the denomination's quota of enrollments. (4) The local church representatives were responsible to the denominational representative for the promotion in their own church and for the securing of the assigned number of enrollments.

The result of this plan was that we had the largest enrollment in the Des Moines Sunday-school Institute that it has ever had in all the fifteen years of its existence. Of course, the plan did not work itself. The chairman of the promotion committee and the members had to keep "pushing on the reins" and had to furnish "ammunition" in the way of attractive announcements and literature.

The matter of a faculty for the various types of training institutes is of very great importance. When folks come to these institutes it is highly essential that they be taught by some one who not only knows *what* he is to teach but who knows *how* to teach. Even the best of instructors sometimes find it hard to discover a point of contact with some groups. The committee on faculty is quite as important as the promotion committee and often it has almost as difficult a job. This committee needs to make sure that the instructors it selects have good background of practical experience to supplement their technical training, in order that they be not mere purveyors of untried theories and principles.

We have discovered in our institute experience that most untrained church-school workers are much more interested in materials and methods than in theories and principles, and that it is only after their immediate and imperative needs have been met, in part at least, that they are content to give attention to a discussion of underlying theories and fundamental principles. This is, of course, an illogical and unscientific method of procedure but it seems to be necessary in many situations. I shall be glad to learn the experience of others in this matter.

We have found that it is desirable to grant some recognition at the close of the institute, even though it has continued but three days, to those who have met certain definite requirements relative to attendance, notebook work, etc. This recognition has only local value, of course, but it has a strong appeal for those who have not previously received any form of training for church-school work. Some argue that such recognition will cheapen the recognition for standard credit courses but we have not found it so. In fact it has stimulated an even greater interest in such credit courses.

My experience in teacher training institutes convinces me that we are badly in need of a general elementary course which might well be made a prerequisite to the standard teacher training course. We hope that the Education Committee will soon have such a course ready for use on the field.

In all of our teacher training activities last year, the total enrollment was equal to slightly less than fifty per cent of the total number of teachers and officers in the one hundred fifty church schools of the county. When allowance is made for duplication in the case of those who enrolled in more than one training activity, we probably reached a number equal to about twenty-five per cent of the church-school teachers and officers. There are a few more than twenty-five hundred such teachers and officers in Polk County, a large majority of whom have had no special training for their work. It is going to take a *long* time to reach anything like one hundred per cent of them, but it is glorious to believe that, with God's help, and persistent, intelligent effort it *can* be done. [*Substance of an address given at Birmingham Convention.*]

Is It Up To You

1. To Standardize a Church School
2. To Set Up a Convention Program
3. To Finance an Educational Budget.

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

SUMMER PLANS FOR THE BEGINNERS DEPARTMENT

By Muriel White Dennis

IN A certain mid-western city a small group of beginners teachers meets regularly for an informal conference and luncheon.

"What are your plans for the summer?" the leader asked at the May meeting.

"I have none," boasted the superintendent from "Exclusive church school." "When I leave the beginners' room on Children's Day I shall not see it again until the middle of September. Most of the children leave the city for the entire summer and I will not waste my time teaching ten or fifteen children."

The teacher from "Small" school, whose department had an enrollment of twenty, gasped involuntarily. "I am sure my time is not wasted," she thought defiantly. "And Jesus evidently considered it worth while to teach small groups."

"We will have a vacation church school," said the teacher on the leader's right. "I shall teach the five-and-six-year-olds and plan to provide many opportunities for them to express their appreciation of God's loving care by sharing in the care of pets and growing things. We shall have a garden to tend, a bird bath to fill, a rabbit and some gold-fish to feed, and make simple gifts for people. Since I teach the same group on Sunday I will be able to unify the lessons."

"Our department will be almost depleted," said another teacher, "so the beginners will meet with the primary department. We plan to use a delightful course of Sunday vacation lessons entitled 'Children in Vacation' from the files of the *Pilgrim Elementary Teacher* for 1922. We have already arranged our vacation dates so that a trained teacher and a helper will be present each Sunday."

"We will use Part VIII of the International Graded Lessons," said the oldest teacher, "but I am planning to add variety by having some outdoor sessions. I have borrowed Mrs. L—'s flower garden near the church and the children will have the opportunity to learn the lessons about the ants and the cooperation of bees and flowers from first hand observation.

"Sometime in August, when the group is small enough so I can keep the children quiet I will try an experiment in wonder-worship and take the children to the garden to look and listen. I want them to watch the butterflies and the shadows on the grass and hear the little sounds,—the humming of the bees and the chirping and buzzing of insects. We will sing 'The Garden,' 'God Our Father Made the Skies,' 'Every Morning Seems to Say,' 'Father, We Thank Thee,' and other outdoor songs chosen by the children. I will take my Bible and read some of the praise verses the children have learned with previous lessons and tell the story of 'The Garden of Eden,' omitting the disobedience of Adam and Eve and emphasizing God's love and his companionship."

* * *

I ENVY the teacher who lives in the town or country," sighed a member of the group. "How often I have wished for a field or woods where my beginners would be allowed to pick flowers. I want to teach the song, 'The Flower Basket,' from *The Children's Year* and it would be ideal if each child could pick a bouquet and fill a gift-basket to show his love as the song suggests. But when the teacher and most of the children live in apartments and rooming houses, flowers are scarce. We will be fortunate if we can fill one basket to give away."

The girl at the foot of the table leaned forward. "My sister teaches the beginners class in a country church. When I go home for my vacation why couldn't we take her class on an excursion to pick flowers to send to the children of your department? We can teach her pupils the song, too. It will help both groups to learn the joy of sharing!"

* * *

HAVE you any plans for keeping in touch with the pupils who leave the city?" the leader asked.

"We keep an accurate record of vacation addresses, including the date each child leaves and when he expects to return. The week of his return we send a note to his home address inviting him to come back to the department. This plan prevents five per cent of the usual losses."

"We make a booklet of the story leaflets the child will miss while away and mail to the home address the week end before he leaves."

"We encourage the reading of the lesson stories by giving them a small envelope of gold stars to be pasted on the front page of the leaflet after the story has been read to the child."

"We encourage the child to attend a church school wherever he goes and give him an attractive card of introduction to present at the school he visits."

"We try to prevent the children from forgetting the songs they have learned by giving each pupil an attractive booklet containing the words of their favorites. Most of the children value them highly and it is not necessary to spend time in September re-learning songs for Promotion Day."

The booklet which was passed around for inspection contained the words of nine songs neatly typed and illustrated with appropriate pictures which had been clipped from magazines and left-over beginner and primary leaflets. An attractive, durable cover had been made by pasting wall paper over a light-weight cardboard form used by the hand laundry when folding shirts. (The forms had been purchased for a nominal sum.)

"The booklet is very interesting and attractive," someone admitted, "but how much time you must have spent making so many of them. Do you feel that your work was really justified?"

"A single incident which occurred

Friends of the Journal

W. L. Hunton, of the Church School Board of the United Lutheran Church in America, Philadelphia, says, THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION always pleases me. It is doing a splendid work in presenting in a most attractive way material which is vital and helpful, but you have excelled yourselves in the March issue.

* * *

Edwin E. Sundt, pastor of the Federated Churches of Willington, Connecticut, says, "Your March number of the INTERNATIONAL JOURNAL simply captured my heart. I wish your JOURNAL a trebling of subscribers."

* * *

William H. Main, Executive Secretary The American Baptist Publication Society, Philadelphia, says "Congratulations upon the outstanding success of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION."

* * *

M. F. Gabel, long time useful Sunday-school worker, Holton, Kansas, says, "The June issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION just at hand. What a very wonderful gripping, searching magazine you are making it. Indispensable, and having the best in current religious thought."

last summer repaid us for our time and work," the teacher replied quietly. "When I returned from my vacation in August I found a note from Frederick's mother announcing his sudden death from an ear infection. When I called at the home that evening she told me how he had asked for the song booklet before he died, and after they had looked at the pictures and read the words, begged her to sing all the songs. It seemed an impossible request, but with a passionate prayer for strength and self control she began. He seemed to forget his pain as he listened and fell asleep smiling. The booklet has become a precious treasure in that home."

* * *

JESUS said, "And whosoever shall compel thee to go one mile, go with him two," the leader remarked in conclusion. "A Roman soldier could compel any subject of the Empire to walk a mile with him and carry his pack. How Galileans must have despised this task! Jesus taught that the only way to find peace of mind and satisfaction in drudgery was to master self and do more than duty required. The teacher who uses the intense heat, irregular attendance and vacation pleasures as an excuse for slipshod lesson preparation and inattention to details will find her work becoming drudgery. The 'second mile' teacher who does more than required will find it pleasure and will be repaid by responses which reveal the spiritual development of the children."

AUGUST WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Edward and Elizabeth Bonsall

Theme for the Month: Forgiveness

WITH the growing boy and girl the idea of forgiveness is quite different from that of the older person. A sense of sin is not natural; wrongdoings come mostly from carelessness, lack of knowledge, and over-confidence. By nature youth should be glad to forgive others, and not hold "grudges." The aim of the month's program is to show the attractiveness of the life which is close to the Father, which forgives and forgets the faults of others, and which looks for the good and the beautiful in all of life.

The following programs are planned so that parts may be given to a number of boys and girls. The pictures to which reference is made may be obtained from the Perry Picture Co., Malden, Mass.

The dramatization suggested should not be regarded as a difficult feature, requiring many rehearsals, (and for that reason often not undertaken) but should be naturally and easily done with the main thought upon bringing out the truth of the story. When costumes are used, they should be very simple; a plain scarf around the head, and a sheet or colored cloth draped to give the desired oriental effect.

The hymns suggested may be found in the *Hymnal for American Youth*, by H. Augustine Smith, with the exception of "What a Friend We Have in Jesus."

First Sunday: Realizing our Faults

PRELUDE: (Instrumental) "We Plough the Fields and Scatter," (Hymn No. 284 "Dresden.")

HYMN: "Dear Lord and Father of Mankind," No. 146.

CALL TO WORSHIP: The Lord is in His holy temple; let all the earth keep silence before Him.

HYMN: "O Jesus, Thou art Standing," (first stanza) No. 133.

RESPONSIVE READING: (May be copied on the blackboard.)

Leader: Father, we are young and full of life;

Assembly: May we not be overconfident.

Leader: Father, we wish to do great things:

Assembly: May we remember that pride goeth before a fall, and be humble in all our dealings.

Leader: Father, we would be leaders.

Assembly: May we first cast out the mote that is in our own eye; then shall we see more clearly to cast out the mote that is in our brother's eye.

HYMN: Second stanza, No. 133.

STORY: (If possible hold up a large picture of "The Light of the World" by Holman Hunt as the following story of the painting is told.)

In this painting we find the very essence of the hymn we have just been singing. Christ is standing at the door of the human heart. The door is indeed fast closed. The weeds have grown up high before it, and show that it has not been opened for some time. There are no signs of foot-prints outside. A bat has been startled from the vines overhead.

We can almost hear the knocking, gentle, but persistent, as Jesus stands there. He is dressed in kingly robes, but the crown of thorns and the scars on His hands tell of His suffering for us. How patiently He stands there! In His hand He is carrying a light which we are sure would dispel the gloom inside.

Perhaps the owner is satisfied with his life. If he but knew who was knocking, how gladly would he throw open the door. A beautiful orchard is outside, with golden apples lying at the very entrance.

There is no handle to the door; it must be opened from within.

HYMN: Third stanza, No. 133.

SCRIPTURE: Psalm 51:10-17.

Key verse: The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

PRAYER: Individual sentence prayers for humility; that we may know our failures; that we may trust in God.

OFFERING

CLOSING HYMN: "I Would be True," No. 170.

BENEDICTION: The Lord watch between me and thee, while we are absent one from another.

Second Sunday: Asking for Forgiveness

PRELUDE: (Instrumental) "God of Our Fathers, Whose Almighty Hand," Hymn No. 245.

HYMN: "Believe Not Those Who Say," No. 173.

CALL TO WORSHIP: I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from Jehovah, Who made heaven and earth.

HYMN: "What a Friend We Have in Jesus."

(Before singing this hymn, tell the following story about the author.)

This hymn is so well-known that it is hard for us to realize that the author, Joseph Scriven, wrote it as a poem to comfort his mother, and never intended that anyone else should see it. Perhaps that is one reason why it appeals particularly to all of us, for it expresses the deepest thoughts of our hearts. Mr. Scriven was always very modest, but in his quiet way did a great deal of good. Although a college graduate, and a man of considerable means, he did not hesitate to do the hardest kind of work if there was need.

One day he was seen walking along the street dressed in working clothes and carrying a saw. "There goes an honest-looking man," someone said. "I guess I will get him to saw some wood for me." "Saw wood for you!" exclaimed a friend who overheard this remark, "that is Joseph Scriven, and he only saws wood for widows and poor people. You are able to pay!"

SCRIPTURE: Luke 15:11-24 (hold up picture of "Prodigal Son," by Moliter or Tissot.)

Key verse: I will arise and go unto my Father.

Two points to remember about the Prodigal Son: he wanted to be forgiven; he blamed no one else for his faults.

PRAYER: O Father, may we not wait for a time of great trouble to turn to Thee, but may we always feel that Thou art near us, ready to guide and help us.

HYMN SOLO: "The King of Love My Shepherd Is," No. 57.

RESPONSIVE VERSES: Psalm 86:1-6.

OFFERING

CLOSING HYMN: "Beneath the Cross of Jesus," No. 106.

BENEDICTION: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

Third Sunday: Forgiving Others

PRELUDE: (Instrumental) "Forward Through the Ages," Hymn 229.

HYMN: "In Christ there is no East or West," Order of Worship p. 69.

CALL TO WORSHIP: Let the words of my mouth, and the meditation of my

heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

HYMN: "Love Thyself Last," No. 204.

BEATITUDES: (responsively) Matthew 5:3-12.

SCRIPTURE: Luke 23:32-34.

Key verse: Father, forgive them, for they know not what they do.

STORY: (May be told or dramatized simply.)

Introduction. Count Tolstoi, as you know, was a great Russian writer. Although he was wealthy, he preferred to live humbly with the peasant folk of Russia, for he felt that in them was the hope of the world. One day his daughter came running into the house, crying.

Father: "What is the matter, my child?"

Daughter: "One of the peasant boys hit me with a stick, and has made my arm black and blue. I want you to go out and whip him."

Father (looking at injury): "I am sorry, my daughter, but tell me, what good would it do if I were to go out and beat him? Would your arm hurt any less?"

Daughter: "No, but I think that the boy ought to be punished."

Father: "He struck you because he was angry with you. If I should beat him, he would be still more angry. Do you not think that it would be better to try to make him love us? Perhaps we can do something that will change his character for the rest of his life."

Daughter: "That might be better, but what can we do?"

Father: "We have some nice apples in the pantry. Why don't you find the biggest and finest one that you can, and take it to the boy? Then I think he will like us instead of hating us."

Daughter: "All right, father, I will try."

Father: "If the spirit of forgiveness and love were shown everywhere in the world, evil would be more often overcome by good."

OFFERING

HYMN: "Father, Hear the Prayer We Offer," No. 194.

BENEDICTION: The God of peace make you perfect in every good work to do His will. Amen.

Fourth Sunday: Doing Good to Our Enemies as Well as Forgiving Them

INSTRUMENTAL PRELUDE: "The Whole Wide World for Jesus," No. 264.

HYMN: "O Beautiful My Country," No. 237.

CALL TO WORSHIP: All the earth is full of thy glory, O Lord most high.

HYMN: "God Send Us Men Whose Aim 'Twill Be," No. 220.

SCRIPTURE: (read responsively) Luke 10:29-37.

Key verse: Who is my neighbor?

PRAYER: That by kind deeds we may turn our enemies into friends.

STORY: (To be dramatized. From *World Stories Retold*, W. J. Sly.)

Enter a Persian Ruler with a servant.

Ruler: I have here a precious pearl which I can give to but one of my sons, and I know not to which to give it. I will call them to me, and let them speak for themselves, for I would like to give it to the noblest. (*To servant*) Go and bring my sons before me.

(Servant bows and retires, returning soon with the three Sons. All bow.)

Ruler: I would that each of you tell me of the most noble deed done within the month that is past. Think for a moment, and then speak.

First Son: Father, as I was traveling in a foreign land, a merchant trusted me with many valuable jewels, and he did not count them. I might easily have kept one or two, and they would not have been missed. But I carried those jewels and delivered them all as safely as if they had been my own.

Ruler: My son, you were honest and did a noble deed.

Second Son: Father, as I was walking in the country the other day, I saw a child playing by a lake. And while I watched, the child fell in. Immediately I jumped in after him, and saved the child.

Ruler: You have done your duty, and have also done a noble deed.

Third Son: Father, as I crossed over the mountain the other day, I saw a man sleeping near the edge of a precipice. As I went nearer, I saw that it was a man who had done me a great wrong. I would have walked by without a word, but something within me called me back to awake him lest he fall over the precipice and be killed. I did this, knowing all the time that the man would be angry with me, as indeed he was.

Ruler: My son, your deed was the noblest. To do good to an enemy without hope of reward is indeed the noblest of all. The pearl is yours.

OFFERING

CLOSING HYMN: "Courage Brother, Do Not Stumble," No. 186.

BENEDICTION: Go in peace, remember the needy, be kindly affectioned one to another.

Fifth Sunday: Joy in the Forgiven and Forgiving Life

INSTRUMENTAL PRELUDE: "Sing for the World Rejoices," No. 51.

HYMN: "Rejoice, Ye Pure in Heart," No. 1.

CALL TO WORSHIP: I was glad when they said unto me, we will go into the House of the Lord."

HYMN: "Awake, My Soul, Stretch Every Nerve," No. 190.

It is interesting that this hymn was written by a minister who was known for being the hardest worker and earliest riser in the town. The music was composed by Handel, who put his very best efforts into sacred compositions. As we sing this hymn, let us resolve that we will fill each day with all the enthusiasm, joy and vigor we can, making it count for all that it is worth.

SCRIPTURE: Matthew 9:1-8.

Key verse: Son, be of good cheer, thy sins are forgiven thee.

The Challenge of the New Life: Forgetting those things which are behind, let us bend all our efforts to attaining the high standard which is our goal. Let us be brothers to all men, and share with them our joy in living. Let us work for our country that it may be the great friend to all the world.

HYMN: "For Peace and for Plenty," No. 235. (May be used in pageant form.)

Solo: (*Enter girl in white, with basket of fruit.*) For peace and for plenty, for freedom, for rest,
For joy in the land from the east to the west,
(*Enter boy with flag*)
For the dear starry flag, with its red, white and blue,
We thank Thee from hearts that are tender and true.

All: We thank Thee from hearts that are tender and true.

Solo: (*Enter girl, in white, with garlands of flowers.*) For sowing and reaping, for cold and for heat,
For the sweet of the flowers and the gold of the wheat.
(*Enter boy in sailor costume.*)
For ships on the harbor, for sails on the sea,
O Father in Heaven, our songs rise to Thee.

All: O Father in Heaven, our songs rise to Thee.

(The last stanza should be sung by the four: the flag between the two boys, and the girls standing at either end. The whole school should join in with the last line.)

OFFERING

CLOSING HYMN: "We are Come With Joy and Gladness," No. 207.

BENEDICTION: Peace be unto you; as My Father hath sent me, even so send I you. Amen.

THE PLACE OF THE VACATION SCHOOL IN THE CITY PROGRAM OF RELIGIOUS EDUCATION

By J. Quinter Miller

THE vacation session of the church school lends itself to cooperative effort. The administration of a city wide program of vacation schools can be much more efficiently handled where such responsibility is centered in the office of a council of religious education. The various administrative details that pertain to the direction of vacation schools can be handled by one individual in the same amount of time as would take the separate denominational bodies to handle their own problems of administration.

The content of the program can be worked out from the point of view of the need of the local church, more adequately through cooperative effort. A council of religious education through its educational leadership is in a position to study the community needs of the foreign, down town, and residence sections of the city, and shape the content of the program to meet those needs, far more adequately than can any individual church working alone.

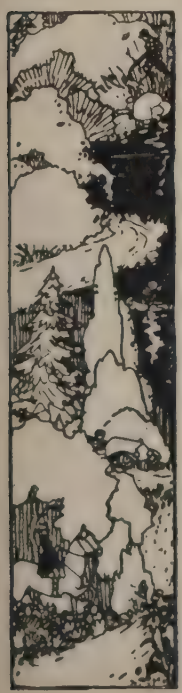
Method of Procedure

THE method of procedure as to administration, operation, and supervision over a city system of schools lends itself to cooperative effort. What one church in a given section of the city finds advantageous will likely be beneficial to another church in that section. They will, thereby, derive mutual benefit from conferring together, and sharing ideas and plans. The council of religious education makes this possible.

The following types of service should be rendered by a council of religious education to the vacation school program: (1) publicity and promotion by means of continuous educational propaganda. In or-

der that churches may plan wisely in advance for their vacation program, it is necessary that some agency begin in December or January to call the attention of the church to the opportunity afforded by the vacation school. To make provision for the vacation school in the church budget, some agency needs to remind the budget-making body of the church of this opportunity, prior to the every member canvass. Starting in January a continuous educational program among all of the churches represented in the council will make for the extension of the vacation school movement. (2) Local churches are eager for help in the organization and establishment of their schools. Through personal conferences between the council officers and the pastor, the Sunday-school superintendent or the vacation school committee in the local church, much practical help can be given toward the efficient organization and establishment of the vacation school. Such problems as a sponsoring committee, the estimated needs as to a leadership, the required budget, etc., can be most efficiently interpreted by the council. This gives a local church or group of churches cooperating the needed data whereby they may intelligently plan for their organization. (3) The discovery and training of an efficient leadership is a service that the council should render. By the conducting of a teachers' bureau whereby college students, public school teachers and leaders, high school graduates, and other capable people in the community are enlisted as applicants for teaching positions in the vacation schools, an indispensable service is rendered to the growing summer program. By having at a central office a clearing house, where teachers apply for positions in the vacation schools, and where there is a placement bureau for the distribution of such applicants, a real contribution is made to churches who are in need of more trained leaders than their own congregation affords. The training of this leadership presents one of the greatest opportunities for cooperative effort. Through a ten-week school of principles and methods, a vacation school leadership may be trained for its coming responsibility. From twenty-four to thirty hours of specialized study is provided by such a school. The day is not far distant when such training where placed upon a high level of efficiency should be recognized as equivalent for specialization credit in the International Standard Teacher Training Schools. A two-day intensive institute, prior to the opening of the schools should be held for the purpose of inspiration and observation. The demonstration of the actual daily program at such a conference is indispensable to the efficient functioning of a summer program. Such help the council of religious education is in a position to provide. (4) The selection of acceptable curricula materials and the recommendation of such as the curricular basis for the summer program is a major contribution which the council should render. The choosing of a text for the kindergarten, primary, junior and intermediate departments, that is best suited to meet the needs of the individual city, and the issuing of a supplementary curriculum that will give the needed additional material and suggestions for the best adaptation of the selected curricula, should be done by the council of religious education. By so doing, uniformity in content is made possible. Such uniformity facilitates teacher training, common terminology, objectives, and supervision. (5) The establishment of a supply base for materials and equipment needed in the vacation program is beneficial in order to conserve the time, the energy, and the effort of the entire vacation school leadership. Economy is also made possible by such procedure, because materials may be bought at wholesale rates in large quantities and made available to the churches at cost. (6) The providing of efficient educational supervision is the greatest need that faces our vacation school movement today, and is best facilitated by cooperative effort. The principle of zone supervision, whereby a given group of churches in the same community is placed under the direction of a competent helping teacher, will insure an immediate increase in the quality of the work accomplished. Supervision to be effective must be brought to the leaders in each school. By dividing the city into certain districts or zones, and placing someone in charge of each district, who in turn is a member of the staff of the council of religious education, this objective is accomplished. (7) Finally, the attention of the vacation school workers and the churches for which they are working should be concentrated on the method whereby the vacation school work may be closely connected with the entire program of religious education in the local church. Conservation is the aim. Through commencement programs, merger services, city-wide exhibits, etc., the attention of the Christian forces of the city may be concentrated upon the work of the vacation school. Through personal interviews, home visitation, and follow-up letters, the pupils discovered by the vacation school may be brought in touch with the church's program of religious education.

During the summer months when the Sunday-school attendance in a city is much below the average, the vacation Bible school is central in the city program of religious education. [*Substance of address given at Birmingham Convention.*]



THIS is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's world.
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

By Maltbie D. Babcock

USING A WORKERS' CONFERENCE AND A LIBRARY IN TRAINING CHURCH SCHOOL WORKERS

By Seldon L. Roberts

TWO desirable objects are accomplished by an intelligent use of a good workers' library and a well planned workers' conference; new life is injected into a too often formal school function and the skill and interest of the working force is greatly increased.

It is assumed for the purpose of this short paper that the workers' conference is in existence or at least the method of setting up such a monthly meeting of the working force of the church school is understood and that the beginnings at least of a workers' library is in hand.

With this assumption in mind what can be done to make the workers' conference and the workers' library most useful as a planning and training agency? Set up the enterprise for a year on a project basis. To do this it must be understood that the conduct of the church school in your particular church is an enterprise in the success of which every worker connected with the school organization is vitally interested and anxious to help. It is not a private affair of one man, the superintendent, however faithful, intelligent, and worthy he may be. There is a vast difference between "Mr. Superintendent's Sunday school" and a school conducted by a staff of workers, all of whom are interested in the success of the whole enterprise. There is also a great difference between an aggregation of loosely related classes and departments meeting in the same church building on Sunday, and a school in which every worker is interested in the success of the school as a whole. As long as we have a "Mr. Superintendent's Sunday school," managed by an autocratic officer however benevolent, or an aggregation of classes and departments, an efficient use of the workers' conference as a training agency is impossible. In the one case the conference will be given over to hearing plans that have been made and are being handed down; in the other we are apt to have too much competition between conflicting interests for individual advantages. In either case the net outcome of the enterprise as a training agency is greatly reduced, if not ruined. The first thing then is to have a democratic approach to the whole problem on the basis of what can *we* do for the betterment of *our* school.

If such a situation does not exist, the first thing needed is a frank consideration of how to put the school on the best cooperative basis, and to give opportunity to think through common problems to a rational conclusion and to formulate and get back of the idea of making common school plans. Until this is done little else can be hoped for.

In order to facilitate this cooperative democratic attack on the school problem it has been found helpful to proceed on the basis outlined by the following suggested motto which guided thousands of churches in successful use of the workers' conference for the training and betterment of their school work:

"Face the facts, study, plan, work, keep your ideals ever before you."

Face the Facts

A CAREFUL educational survey of the school situation and of the community which it serves, made with a view to adjust and adapt the program of the school to meet the needs of its constituency, is the first thing to be accomplished once the proper attitude of the school towards its cooperative task has been secured.

Securing these facts may for convenience be broken up into workable units and assigned to individuals or committees. The community survey may be made by using the entire membership of the council as a field force with such supplemental help from the school at large as may be needed, or it may be a cooperative community affair.

These facts when secured should be so arranged as to be easily accessible, be visualized by pictures, diagrams and graphs, and be made the basis of further study, planning, and readjustment of work.

The library book first needed here is *A Survey of Religious Education in the Local Church*, Bower, supplemented by *A Survey of Religious Education in an American Commonwealth*," Athearn, and other similar books, if accessible. The presentation and interpretation of these facts should occupy at least one full meeting of the council.

Selecting a Tentative Plan for Study and Readjustment

NO SOONER will these facts be fairly before the council than many different things to think through and do will suggest themselves and clamor for attention. Thought and care must now be used or effort will be scattered, antagonistic interests will arise, and no great progress will result. Evidently not everything desirable can be done at once. Out of a good number of possible objectives, a limited number which can be attempted with hope of success should be selected and made the basis of study and advancement during the coming months. Such problems as the following will be pressing for attention:

Recruiting new pupils, better grading, departmental organization, better housing and equipment, leadership training, special training for specific tasks, special days, evangelism. Out of a list of this kind the conference should select by vote, after thoughtful discussion, the objectives to be attempted during the coming months as matters of study and planning. One objective should be attempted at a time, thought through, carefully planned and put under way, then the next one can be taken up while the first goes on under the direction of those to whom it is committed for accomplishment.

Study of Individual Problems

IT WILL be seen that after a preliminary survey of the general situation and a somewhat careful study of it as a whole, that it has now been broken up into a number of working units for more detailed study and planning. This is in keeping not only with sound study methods but also is essential to success in carrying out any project so large and complicated as the conduct of a church school. While it gives opportunity for more careful study of each problem, and takes up that which by general agreement should come first, it also forestalls dissatisfaction on the part of some whose pressing needs cannot now be discussed, because they know that in which they are most interested will in due time come up before the entire body.

Discussion of these sub-projects, or working units, of the whole task must rest back solidly on a well chosen workers' library. It is little short of folly to gather together the workers of a church school to exchange personal opinions about these important matters.

Study of the main authorities in religious education must preceed any intelligent discussion of plans or even of opinions. The opinion of any one person based on personal experience is about as valuable as that of another, and both are apt to be limited and inadequate if not supplemented by wide and careful reading in the best literature of the subject under consideration.

In this situation a workers' library, consisting both of standard books on religious education and the best current literature in the field, becomes a necessity, and because information is needed in the immediate situation in order that the discussion and planning may go forward, the library is quite certain to be largely used.

After the particular piece of work has been carefully studied in the light of the best obtainable authorities and plans have been made that fit into the existing local situation, the school is ready to put on in an intelligent way the plan upon which the workers have agreed. If special information is needed or special skills required on the part of those to whom this work is committed, further

training to fit these workers to successfully do the task in hand must now be provided. Thus the training spreads.

This particular task having been launched with conditions favorable to success, the council can now turn to the study and planning of the next part of the work. Thus is one thing studied, thought through and planned at a time, and in the end many things carefully planned and done.

What now are some of the advantages of this plan as a training agency? First it is of such a nature as to enlist the interest, cooperation, and effort of the entire working force, as nearly as that can be done. If the work is carefully planned and each one is given a place and a word in the study and planning, more and more as the work proceeds from month to month all will join in.

It is democratic; nothing is handed down in a ready made way. While sources of information are provided and working plans are suggested, the largest freedom for initiative, discussion, and adaptation is both provided for and desired. The plans should in fact and consciously so, come from the entire working group after careful, thoughtful study. This secures the largest measure of mutual understanding and wholehearted effort.

This plan gives the highest kind of social motives to the training work. Because all have had a hand in planning a common task and in that planning have read and thought together, there is every incentive for the individual worker to desire and seek whatever knowledge and skill may be needed to make the common task successful. Thus the entire training program is motivated not by the desire for individual personal improvement alone but from the wider social consideration.

Proper use can be made of plans which have been matured after long experience and careful study by those charged with the general program making of the larger denominational and interdenominational groups.

We hear much these days about "red-tape" and superimposed standard plans. Not a little of what is said has much to justify it. When plans are taken just as printed, handed to a group to "put on" in their school without choice or modification, the whole process is too artificial to be educational. The faithful following of these printed plans have filled vast files with reports that were dead before they were filed and could with profit have been cremated before they were laid to rest. The next turn of the wheel not only obliterated them but intentionally discredited them. This is destined to be the fate of any ready made plan superimposed from above and used as printed, however recent and however carefully made. It is too much to expect that we have even in this day arrived at the place and hour when printed plans are at last perfect and infallible and can be used as decreed.

If, however, we can develop in the local churches, strong groups who have learned to study and evaluate, to adapt and use that which has been developed by our most experienced and learned leaders; if we can then pass on to these workers in the local field, standard methods of procedure, of measurement and of action, with enough suggested information and sound theory, to enable these local church workers to think through and adjust these plans to their own situations, we may hope to secure high levels of work on a common standard by *educational methods.*

The workers' conference and the workers' library, when used as the primary training and planning agency of the church, have possibilities of accomplishing that most desirable and difficult result, the *vitalizing of standardized plans.* The plans, good as sources of information and inspiration, but deadly when issued as decrees, can be helpful and inspiring when rightly used.

A workers' conference with these standard plans to guide, with a good library to broaden and quicken thought and correct impressions gained from limited experience, can study, digest, and modify these standards and plans to fit local needs and conditions, and thus for that place and hour can make them live. [*Address delivered at Birmingham Convention.*]

PRIMARY WORSHIP PROGRAMS FOR SEPTEMBER

By Dorothy Kay Cadwallader

Theme for September: Thanks for Autumn Days

First Sunday

CALL TO WORSHIP: "Holy, Holy, Holy"

HYMN: "Holy, Holy, Holy"

BIBLE VERSES: The earth is Jehovah's and the fullness thereof; the world and they that dwell therein.—*Psalm 24:1.*

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—*Gen. 8:22.*

PRAISE SONG:

"We thank the heavenly Father,
We thank the heavenly Father,
We thank the heavenly Father kind and good."

(*Song and Play for Children,* No. 82.)

PRAYER: Thank thee, heavenly Father, for the children who have returned to worship thee; for their happy faces tanned by thy summer sun. As the fall days come bless them in their work and play. May they be like the little boy of Nazareth, ever thinking of others and their happiness. Amen.

OFFERING SERVICE: Play "Thanksgiving Response" (*Song and Play for Children,* No. 33) softly while representatives from each class bring the offering. Then have children sing:

"Heavenly Father, thanks we bring,
Thanks for autumn time we sing. Amen."

LESSON STUDY

Play "Welcome to Autumn" (*Song and Play for Children,* No. 61) as a signal for children to gather around the superintendent for the story.

STORY: "The Story of the Dipper" (From Beginners' Lessons), using the verse "Be ye kind one to another" as a basis for rule making in the church school and day school.

CLOSING PRAYER: Dear heavenly Father, thank thee for the summertime that is past, the vacation time of the year. Be with us as we go to school this week, help us to remember to be kind one to another. Amen.

Second Sunday

CALL TO WORSHIP: "Holy, Holy, Holy."

HYMN: "Holy, Holy, Holy."

BIBLE VERSES: Psalm 24:1, Genesis 8:22.

HYMN: "Thanksgiving Response" (See first Sunday)

PRAYER:

"God gave us happy summer,
He gave us lovely spring,
And winter nights and mornings
With all the joy they bring.

Now autumn days are come
And blessed harvest home,
We lift our hearts to welcome them
And praise, praise, praise."

(*From "Welcome to Autumn," Songs and Play for Children, No. 61*).

While heads remain bowed, have this played softly, then sung.

OFFERING SERVICE: Play softly, "Freely Ye Received, Freely Give" (*Songs for Little People,* No. 43. Danielson and Conant, Pilgrim Press, Boston, Mass.) When representatives from each class have brought the offering, have children sing softly "Freely Ye Received, Freely Give."

LESSON STUDY

Have pianist play "Welcome to Autumn" as a signal to gather around the superintendent for the story.

STORY: The children are returning to school, and in order to emphasize the importance of listening, tell the story of the boy Samuel. A good version

of this is found in the *Master Library—My Best Book.* (The Foundation Press, Inc., Cleveland, Ohio), entitled "The Little Boy Who Was Called," by Blanche Winder.

Following the story, sing softly: "Night and Day" (*Songs for Little People*, No. 30)

"When I run about all day,
When I kneel at night to pray
God sees, God sees.

"When I'm dreaming in the dark,
When I lie awake and hark
God sees, God sees.

"Need I ever know a fear?
Night and day my Father's near;
God sees, God sees."

CLOSING PRAYER: Dear Jesus, help us to listen this week as we begin our new school year. Help us to remember that the heavenly Father sees and helps us all of the time. Help us to be kind one to another. Amen.

Third Sunday

CALL TO WORSHIP: "Song of Praise" (*Song and Play for Children*, No. 7)

HYMN: "Song of Praise"

"Every morning I will raise
Unto God my song of praise,
Thanking Him for autumn days—
Glory to the Father."

BIBLE VERSES: Above the voices of many waters, the mighty breakers of the sea, the Lord on high is mighty.—*Psalm 93:4.*

The day is thine, the night also is thine.—*Psalm 74:16.*

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21)

PRAYER:

"Dear Father in heaven, we thank thee today
For food and for clothing, for work and for play.
Now help us all gladly to do what is right,
And bring us in health to our bedtime tonight."
(*From "At Mother's Knee"*).

OFFERING SERVICE: "We Give Thee But Thine Own" (No. 88, *Songs for Little People*)

Sing reverently after the representatives have brought the offering.

LESSON STUDY

Play "Love's Lesson" (*Songs for Little People*, No. 26) as a signal for the children to gather around the superintendent for the story.

SONG: "Love's Lesson" (First stanza)

STORY: "Jesus in the Temple" (From *My Best Book—The Master Library;* The Foundation Press, Inc., Cleveland, Ohio)

VERSE:

"If we but learn to serve Him
While we are young and small,
Great things will find us ready
When we are grown tall." (*The Master Library*).

CLOSING HYMN: "Love's Lesson" (First stanza)

Fourth Sunday

CALL TO WORSHIP: "Holy, Holy, Holy"

HYMN: "Holy, Holy, Holy"

HYMN: "Song of Praise"

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21)

PRAYER:

Thank thee for each autumn day
With its colors bright and gay.
Thank thee, Father, thank thee. Amen.

HYMN: "Holy, Holy, Holy."

OFFERING SERVICE: (See First Sunday)

BIRTHDAY SERVICE: (Recognition of all children having birthdays in September)

SONG: "Birthday Child" (*Song and Play for Children*, No. 84)

"Birthday child (or children) to you we sing
Happy birthday greeting."

BIRTHDAY DEDICATION PRAYER: Dear heavenly Father, six, seven, or eight years have these little lives walked this earth of ours with Thee. During the coming year keep tight hold of each little hand, helping each birthday child to grow more like the little lad of Nazareth. Thank thee for these, thy birthday children. Amen.

LESSON STUDY

Play "Love's Lesson" as a signal for the children to gather around the superintendent for the recitation of the memory verses of the month.

BIBLE VERSES

First Year: Gen. 8:22, John 3:16, Gen. 39:2, Psalm 86:12, 1 Peter 5:7.

Second Year: Ps. 24:1, Ps. 93:4, Ps. 74:16, Gen. 8:22.

Third Year: Daniel 1:8, Acts 5:29, Ps. 145:18, Ps. 62:8, Matthew 22:37-39.

CLOSING PRAYER HYMN:

"Dear Father, bless each little child
And keep us all, we pray,
Safe in thy loving care
Until another Sabbath Day."
(*Songs for Little People, No. 98*).

TRAINING SCHOOLS

By F. E. Madden

I HAVE been asked to speak for ten minutes on training schools. This fact renders impossible an adequate statement of the whole subject and limits us to a selection of certain phases only of the question. We shall confine ourselves to a brief statement of the Kansas City program and the raising of certain problems.

Our school has as an organizational background, the Kansas City Council of Churches, representing eighty-nine different church bodies and three-quarters of the Protestant churchmen of the city. One of the seven Commissions of the Council of Churches is the Commission on Religious Education, with an executive secretary and office secretary and a budget this year of $11,500.00. The Commission of Religious Education is organized for work through various committees among which is the Committee on Leadership Training, whose chairman is principal of one of our junior high schools and an outstanding educational leader. Associated with him are a group of specialists in the field of education. They are allowed a budget of $2500.00 for the carrying on of the training school program of the city. They select a Dean and pay her for time spent in supervisional work. The school is a standard school, running for two semesters of twelve weeks each. Recitation periods occupy fifty minutes. One hour is required for home study. The usual requirements for reading and reporting on books read are parts of the program. Thirty-eight approved courses are offered during the year. A faculty of eighteen men and women teach in the school. They are paid from $2.50 to $5.00 per teaching hour, according to their background of preparation and the nature of the work they do. The school is a centralized one, meeting each Tuesday in our suite of offices in the Y. M. C. A. Building. Part of the courses are offered in the morning, beginning at 9:30 o'clock for the children's division workers chiefly. The balance of the courses are given at night, beginning at 5:45 o'clock, with a thirty minute devotional period between the second and third recitations. Five hundred and seventy-five students took the work during the current year. No registration fee is charged the students, a $2500.00 item in the budget caring for all expenses. We figure we have five hundred and seventy-five boosters for our program as a result of the service the school renders. This group proves a most valuable asset when our annual city-wide campaign for funds is undertaken.

With so much of a synopsis of the operating plan we pass to a consideration of some of the problems. Understanding that any fool can ask more questions and raise more problems in a minute than wise men can solve in a decade, we feel fully competent to ask the questions and raise the problems, hoping that this distinguished body can solve at least some of them.

* * *

PERHAPS we ought to say first that methods of administration, contents of courses and standards all must be solved in terms of the needs revealed and not in terms of some idealistic conception of what ought to be. As we listen to many addresses on leadership training and hear current discussions we are forcibly reminded of the philosophy of a certain oil magnate, who in justifying his process of swallowing up the small oil men in order that the great corporation might exist, told of the production of the American beauty rose,

saying that all the small buds destroyed were fully compensated for in the production of the one perfect flower. The philosophy may be justified and people may prefer to be done in oil; the florist may be perfectly correct in his attempt to raise a marvelously beautiful rose; but in dealing with the aspirations of living men and women who have caught the gleam of the dawn of finer and better things, and the dream of perhaps making life count for more and mean more if only they can achieve better mastery of the forces, we surely are compelled to think long and well before we ruthlessly sift out the less competent and shove them back saying: "This is not for you."

The analogy surely holds in that but a small fraction of the people ever sense the beauty and fragrance of the American beauty rose, and a pathetically small fraction of our teaching force throughout this country are prepared either by habits of thought or the environment in which they find themselves for the work required by the highest standards set in this field. The principle we are trying to state is simply this: The leadership training program finds its justification in the needs of those we serve. We are not minimizing the idealism of those on the mountain top. We are for the best standards possible. We believe all the leadership training activities should flower in a sort of American beauty perfection as its ultimate objective.

But we are urging that the whole process be educational, that we recognize the growth idea, that we sense the danger of giving our constituency a feeling that we have a "holier than thou" attitude in the matter, that we keep ourselves constantly alert to the fact that the primary school antedates and makes possible the graduate university; that we build in terms of the fact that our cities are but cross sections of the whole country and the most benighted as well as the most enlightened man is present and is entitled to the best help we can give him.

We must lay foundations before we build the tower.

WE HAVE said all this to emphasize the bigness of the problem administrators face in that they must insist upon the finest educational standards and thus help all to feel the lure of the peaks of achievement while at the same time incarnating in their attitude to the city field the spirit of the Great Teacher who would not quench the smoking flax, but would draw all men unto Himself.

Kansas City allows anyone who desires to enter the school. This plan makes for poorer average attendance, reduces the percentage of those taking the course for credits and the percentage of those able to secure credits should they so desire, but we believe we must serve all to adequately discharge our stewardship. The school exists for folks, not folks for the school. We render a valuable service to the weakest student in that we take many who have little knowledge of how to study and develop in them the study habit. A member of the faculty stated to us last week in talking over the values of this year's program that he noticed marked improvement in the ability to do the work on the part of those who had been in his classes over a period of two or three years. He believed that that contribution to the church schools of Kansas City was sufficient justification for the total expense and effort put into the school. We believe the projection of a high school course as a preliminary course, provided the nomenclature can be so adjusted as not to repel adults needing the work, will make real contribution to the field of elementary leadership training.

In our effort to meet the needs of the more advanced students, we have for some years carried on an advanced course of study, using the title "Junior College Course," and requiring twenty-four hours of work with additional reading and research work above that required for the standard course. We have tried to function with a program that would not be exclusive to either extreme of the city's need, but would rather be inclusive of all its need. We have encouraged local training classes in all the churches both during the church-school hour and throughout the week.

Our handling of the finance problem through the budget puts the burden of the school where it ought to be, on the shoulders of the churches of the city. Surely the least the church can do for its army of unpaid teachers is to provide training schools of the finest order. It would seem thoroughly just where teachers are willing to do the work required and purchase the text books that the church provide for the expense of such a school.

The problem of the length of the school and frequency of meeting is a vital one. We do not believe in the plan of a five-day spasm and then a siesta for the balance of the year. The twice a week plan seems to us perhaps the most efficient. We are studying the problems such a plan raises and perhaps shall do some experimentation on that line. Perhaps by planning courses on a two hour a week quarterly basis instead of one hour a week semester basis we may be able to secure the desired continuity and educational efficiency.

We endeavor in Kansas City to meet every requirement of the International office and of the denominational boards so that our credits may be acceptable anywhere. We approve the demand for the finest possible work. We believe, however, that a church organization made up of all the people does as fine service when it carries on an elementary training program efficiently as when it carries on a high grade of graduate work. Not "either or" but "both and" is our plea. We believe that the spirit needed from city administrators—up or down, wherever it may be—to denominational and International administrators, is one of the truest fraternalism and decided emphasis on the total program so that the orderly processes of growth in the field of leadership training may be clearly seen by even the most obstreperous individual in the field. Not a detached "martyr and crown" impression but one of sympathetic understanding and complete evaluation of the human elements and needs involved will build in the future a comprehensive city and nationwide program of leadership training. [*Address given at Birmingham Convention.*]

THE JUNIORS' WORSHIP SERVICES FOR SEPTEMBER

By Nan F. Weeks

Theme for September: Education

Foreword. At the beginning of the school year, an attempt to deepen appreciation of education will not be amiss, linking with it the thought that study and training are but preparation for service to God and to the world. The four themes center around the four fold development of the ideal Junior of long ago. (Luke 2:52.)

First Sunday: Advancing in Wisdom

PRELUDE (Instrumental): "Nachstück" by Schumann.

CALL TO WORSHIP: Psalm 100 (repeated in unison).

PRAISE HYMN: "Holy, Holy, Holy."

PRAYER: Lord's Prayer.

FELLOWSHIP FEATURES:

Recognition of birthdays, new members, visitors, honor classes, church attendance.

Announcements.

Recognition of world relationships, (Missionary feature.)

HYMN.

OFFERING SERVICE:

Supt.: Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7.)

Collecting of offering by junior ushers.

Prayer Hymn (Short meter):

We give Thee but thine own
What e'er the gift may be;
All that we have is thine alone
A trust, O Lord, from Thee.
May we thy bounties thus,
As stewards true receive,
And gladly as thou bleesest us,
To Thee our first fruits give.—Amen.

HYMN: "Looking Upward Every Day."
SPECIAL FEATURES:

1. *Informal talk* depicting life in your town (city) if no one could read or write or add or subtract or multiply; if no one knew how to play any musical instrument. Lead the juniors to suggest the confusion there would be if no one could read the signs giving the names of the streets, if no one could weigh groceries or count change.
2. *Story:* "A Boy Who Wanted an Education."*

WORSHIP SERVICE:
Hymn.
Scripture: Luke 2:41-52.
Synagogue schools of Jesus' Day (See Bible Dictionary).
Prayer.
CALL TO STUDY:
Supt.: Wisdom is the principal thing; therefore get wisdom; yea with all thy getting get understanding.
Response: "Let the words of my mouth." (Orders of Worship, p. 24.)
LESSON STUDY.
HYMN: "Saviour, Again to Thy Dear Name."
PRAYER.
POSTLUDE (Instrumental).

*The days seemed long, terribly long, to the boy who had to begin at four in the morning to do a hard day's work in the salt furnaces. Hour after hour as the boy's hands kept working, his mind was thinking about how he wished for just one thing. It wasn't for money, though he was very poor. It wasn't for food, though he was often hungry. It wasn't for clothes, though his were very ragged. But oh how he did wish that he knew how to read and write. How he longed to go to school!

At last his family said that if he would work in the salt furnaces from four in the morning till nine, he might go to school the rest of each day. That was a happy day for him, and in his queer old ragged clothes the boy went to school.

When the teacher began to call the roll, this new pupil discovered that all the boys and girls had two names, while he had never heard of his having but one. He had always been called Booker but when the teacher said, "What is your *other* name," he thought to himself, "I have no other name, so I'll just have to give myself one. I'll be Booker Washington." And so, when his name Booker was called he promptly said "Booker Washington."

After Booker had learned all that he could in the little school in his town, he started out to find a school in which he could learn more. He walked five hundred miles, earning enough money along the way to buy himself some food, and sleeping anywhere that he could find a place. One very queer place was under a sidewalk in Richmond, Va.

At last he reached a school called Hampton Institute,—a school for colored boys, for Booker was a Negro. When he arrived there, a terrible thing almost happened, for the teacher, seeing how shabby and dirty and unattractive Booker looked, was not at all anxious to take him in to the school. With his heart almost broken the poor boy turned away, but when the teacher saw how terribly disappointed he was, she felt sorry for him, and said that he might stay if he would sweep the schoolhouse clean.

Booker's heart thumped hard with joy, and how that broom did fly! He swept the room once; he swept it twice; he swept it three times, till not a speck of dust was on that floor; and then he dusted it one, two, three, four times till everything was as clean as it could be made.

When the teacher saw how carefully Booker did his work, and how faithfully the black boy had tried to get a chance for an education, she gladly let him stay. And how he did work! And how he did study! And as you may readily guess he became one of America's great men, at the head of a large school for colored people, and the country is proud of the Negro boy who was bound to have an education, and who used it to help his own people.

Second Sunday: Advancing in Stature

PRELUDE (Instrumental): "Melody in F," Rubenstein.
CALL TO WORSHIP: (See program for first Sunday.)
PRAISE HYMN: "When Morning Gilds the Skies."
PRAYER.
OFFERING SERVICE: (See program for first Sunday.)
HYMN: "Stand Up, Stand Up for Jesus."
FELLOWSHIP SERVICE: (See program for first Sunday.)
SPECIAL FEATURE.
A talk on the value of a strong and healthy body. If possible secure a physical director or a doctor to give this talk.
DEVOTIONAL SERVICE.
Quiet Music.
Hymn: "O Thou Whose Feet Have Climbed."
Scripture: The Story of a Boy Who Resolved to Keep Physically Fit. (Daniel 1:1-21.)
Response: Psalm 24: 3 and 4.
Prayer:

Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day, and to grow more like Christ. Amen.

CALL TO STUDY: (See program for first Sunday.)
LESSON STUDY.
HYMN: "Dare to Be Brave."
PRAYER.
POSTLUDE (Instrumental).

Notice

The second number of RESEARCH-SERVICE IN RELIGIOUS EDUCATION, the quarterly publication of the Department of Research of the International Council of Religious Education, covers two studies, as follows: "Equipment in the Church School" and "The Use and Value of Pupil Report Cards in the Sunday School." These studies are based on the experience of a large number of practical church-school workers. Copies of this publication may be secured for 25 cents, cash with order, by addressing The Department of Research and Service, International Council of Religious Education, 5 So. Wabash Ave., Chicago, Ill.

Third Sunday: Advancing in Favor with God

PRELUDE: (Instrumental) "Traumerei," Schumann.
CALL TO WORSHIP: (See program for first Sunday.)
PRAYER: Lord's Prayer (in unison.)
HYMN: "True Hearted, Whole Hearted."
FELLOWSHIP FEATURES: (See program for first Sunday.)
OFFERINIG SERVICE: (See program for first Sunday.)
DEVOTIONAL SERVICE:
Quie Music.
Hymn: "O Thou Whose Feet Have Climbed."
Informal Talk.

As the train pulled into the station a group of seven young men stepped off. Their faces looked sad and miserable for they were chained together, and were guarded by several officers, who were taking them to the penitentiary. They had been with evil companions and had taken part in a riot, and now the punishment was awaiting them. They had listened to the advice of wicked men,—the Bible calls it *walking in the counsel of the ungodly*—they had hung around the street corners with these evil companions and had turned away from God and from the church. They had *stood in the way of sinners* and had *sat among those who scorned God's laws.* And now they must pay the penalty by going in an auto truck to the state prison to serve a long term there.

As those unhappy prisoners rode down the street they passed another auto truck coming up the street. It too carried a group of young people. But their faces were not sad and gloomy, and they were singing as they rode along. They were members of a young peoples' society of a Christian church and they were on their way to the Home for Incurables, to play and sing and tell stories to the patients in that Home. They were happy (or blessed) because they walked not in the counsel of the ungodly, nor stood in the way of sinners nor sat in the seat of the scornful. Their delight or pleasure was in doing God's will. Just as a tree gives pleasure to others by bearing fruit, so those Christian young people were giving pleasure to the sick and the shut-ins. Let us read (or repeat if it is already memorized) Psalm 1, and notice how truly it pictures those young people.

Scripture: Psalm 1.
Prayer.
Hymn: "Saviour, Teach Me Day by Day."
CALL TO STUDY: (See program for first Sunday.)
LESSON STUDY.
CLOSING HYMN: "Saviour, Like a Shepherd Lead Us."
PRAYER.
POSTLUDE (Instrumental).

Fourth Sunday: Advancing in Favor with Man

PRELUDE: (Instrumental) "J'y Pense," Meyer-Helmund.
CALL TO WORSHIP: (See program for first Sunday.)
PRAISE HYMN.
PRAYER: "O God, I Thank Thee for Each Sight."
OFFERING SERVICE: (See program for first Sunday.)
HYMN.
FELLOWSHIP FEATURES.
MEMORY DRILL.
HYMN: "O God, Who Workest Hitherto."
DEVOTIONAL SERVICE.
Scripture: Beatitudes (Matt. 5:1-12.)
Prayer.
*Story**

Poem:

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

If thy soul, with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing
Sorrow's burden share,
When thy heart enfolds a brother,
God is there.

—*L. C. Williams.*

Hymn: "Let Not Thy Hands Be Slack."

CALL TO STUDY: (See program for first Sunday.)

LESSON STUDY.

CLOSING PRAYER.

POSTLUDE (Instrumental).

*Once upon a time there lived a wise and good king who had three sons. One day the king called the three princes and said to them, "My sons, I am now an old man, and shall not long be able to care for this great kingdom. One of you must be king in my place, and in order that I may choose wisely which one shall be king, I want each one of you to select a motto, and to go out into the world for a month putting your motto to the test, so that I may know which one of you is most worthy to be king."

"My motto," said the eldest prince, "shall be 'I Fight,' for a king must be able to win battles against his enemies."

"And mine," the second prince added, "shall be 'I Command,' for a king must be able to order his people about."

Then the youngest of the three princes said, "I choose as my motto the words 'I serve,' for the world is so full of people who need help."

Having chosen their mottoes, the three princes started out into the world; one to search for enemies whom he might fight and conquer, one to try to compel every one to obey him, and one to watch for chances to serve.

When the month was past the three princes returned to their father. The oldest rode along in state, leading a large company of prisoners of war. The second son, dressed in the most gorgeous robes, rode in a splendid carriage while servants bowed in fear and dread before him. Last of all came the youngest prince walking wearily for he had given his horse to a crippled soldier who had had no way to get about. As the youngest prince appeared, the crowds waved and cheered, calling "Long live Prince Kindheart," for that was the name they had given him themselves. As he passed along, the poor folk told of the coins he had given them, the mothers whispered to each other, "He jumped into the river and saved my boy from drowning"; "He gathered flowers for my little cripple Nellie"; "He gave his warm scarf to newsboy Dick"; "I saw him put a fallen bird back into its nest." And then all joined again in the cheering.

Soon the palace door opened. The old king came out to greet his three sons, and again the cheers arose. Then the royal father opened a Bible and read, " 'He that would be chief among you, let him be your servant.' I proclaim my youngest son whom you have so rightly named 'Prince Kindheart,' to be king in my place." And from the crowd there rose a joyous shout "Long live King Kindheart!"—*Adapted from "I Serve" in the Story Teller's Magazine.*

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

Sunday School Mechanics in Korea

OFFICE work of the Korea Sunday School Association comprises the preparation and publication of the Korea Sunday-school magazine, of which upwards of one thousand three hundred copies are sent out quarterly, the issuing of news letters in both Korean and in English, the care of the teacher training correspondence course, the preparation of Sunday-school lessons and of teacher training books, beside the care of a large correspondence. What this entails may be seen from the following figures,

	Copies
Korean Newsletter, one year	35,000
English Newsletter, one year	2,800
S. S. Magazine, one year	2,500
D. V. B. S. special announcements	13,000
Christmas and other programs	3,500
Pamphlets on Bible memorizing	30,000
A total of	86,000

This makes no record of letters and various other things sent out.

In addition to the publications listed above there have been published during the year 1925 the following books:

Children's Hymn Book, one edition with music, one without music.

Bible Outlines, W. L. Swallen.

Pupil and Teacher, Part I. Weigle.

How to Teach Religion (adapted) Betts.

Organization and Administration of Daily Vacation Bible Schools, Knapp.

Life Stories from The Old and New Testaments, Merrill.

Bible Stories for Young Children, Baker.

International Uniform S. S. Lessons: Senior Course, Junior Course, Teacher's Handbook.

International Graded S. S. Lessons (Departmental): Beginners Grade, Primary Grade.

Indigenous Sunday School Lessons on the Gospel of John.

Major Place for the Sunday School In India Council

UNTIL this spring only a few minutes had been given to the work of the Sunday school in the Baroda Christian Council. When Rev. and Mrs. A. G. Atkins, Secretary of the India Sunday School Union, were in Baroda, the Sunday School Auxiliary for the first time, in conjunction with the Tract Society, held an annual meeting separate from the Christian Council meetings. This year a number of missionaries and Indian workers from different stations were present for the special meetings, the Sunday-school section of which lasted two hours. In addition to business, a demonstration preparation class was led by a lady missionary and Mr. Atkins addressed the entire group on the subject of religious education. At once invitations were extended to Rev. and Mrs. Atkins requesting them to visit the three chief missions of that area, the Irish Presbyterian, American Brethren, and Methodist Episcopal.

Shortly thereafter Mr. Atkins visited Allahabad, at the invitation of the Executive Committee of the Christian Endeavor, to confer with them concerning ways in which the India Sunday School Union and the Christian Endeavor organizations can cooperate.

Pupils' Scripture Examination

IN a number of countries, such as India, Ceylon, Australia, and New Zealand, an annual Scripture examination participated in by the pupils is a helpful feature. The report of the Wellington Sunday School Union, New Zealand, indicates that at the last Scripture examination five hundred twenty-four pupils competed, one hundred and seventy-eight gained prizes, and one hundred and seventy received second class certificates, and one hundred and twenty-four received third class certificates. It has been decided that this year the questions will include the British graded lessons, in addition to the Australasian series and the American International Uniform series, on which the examination has formerly been based.

Eager for Sunday School Institutes in the Philippines

ONE institute is just half a loaf to the Sunday-school workers of northern Mindanao. When the delegates to Cagayan learned that another institute was to follow at Jimenez, those coming from the churches near Jimenez decided to spend another week. So there they were with the rest who just came from the churches of Aloan, Clarin, and Jimenez.

The rain poured without mercy for five days, but the people ignored the rain and came regularly to the meetings. They enjoyed the lessons on the characteristics of children and took lively part in the discussions. They asked questions freely. There were more parents present than official delegates. That shows what interest the local church took in the institute. A family worship drama was staged and new pledges for family worship was the result. All the Bibles and all the honor roll charts brought were sold.

The course on the "Teachers Study of the Life of Christ," given in English and in Visayan, had a very warm reception. The lessons were new and appealing.

At the close a local minister said, "The rain bothered us some but I am happy I have come to this institute. This is just what we need. We can have still better ones next year."

HAPPY SUMMER TIME

A Pageant for Beginners

By Kathryn M. Coventry

Characters

The Sun	Two Dandelions
Child Gardener	Two Violets
Red Rose	Two Pansies
Queen of Flower Fairies (A Junior Girl)	Sweet Pea
White Daisy	Butterfly
Yellow Daisy	Two Birds
Pink Rose	Two Bees

Costumes designed from Dennison's Costume Book.

(*Children dressed as flowers appear on the stage, lie down and go to sleep. Child dressed to represent sun appears and speaks:*)

SUN: "Wake up little flowers for summer is nigh
Wake up little flowers and praise God on high."

(*Sun then retires to back of platform. A child appears and waters the flowers while she says:*)

CHILD GARDENER: "'Tis summer and time to get up from your beds;
Wake up, little flowers and lift your sweet heads."

(*The flowers wake up gradually. The red rose speaks first:*)

RED ROSE: "We are God's garden of flowers in bloom for this beautiful summer day."

(*The Queen of the Fairies appears and says:*)

QUEEN OF THE FAIRIES: "The little flowers praise the Lord, praise the Lord, praise the Lord.
The little flowers praise the Lord,
In happy summer time."

"I am the Queen of the flower fairies. I come to receive your message this beautiful summer day."

FIRST DAISY: "This is God's Day.
Don't you think the flowers look gay?
The birds and bees will help us sing
Carols to our loving King."

SECOND DAISY (sings):
"Every morning seems to say
There's something happy on the way
And God sends love to you."
—*Grace Wilbur Conant.*

(*The Queen walking among the flowers spies a rose and says:*)

QUEEN: "See the dear little rose;
The sweetest flower that grows."

BABY ROSE: (sings)
"How strong and sweet my Father's care,
That, 'round about me, like the air,
Is with me always, everywhere.
He cares for me."

(*Queen walks over to the dandelions and says:*)

QUEEN: "Dear Dandelions with yellow hair
Do you catch the sunbeams from the air?"

DANDELIONS (sing):
"Father, we thank Thee,
Father, we thank Thee,
Father, in Heaven, we thank Thee."

QUEEN: "O pretty little Violets, have you something to tell me?"

VIOLETS (sing): "Praise Him, praise Him
All ye little children,
God is love, God is love."
—(*Bigelow and Main Co.*)

QUEEN: "Dear Pansies, what is your message today?"

PANSIES: "Be kind to all, dear children."

QUEEN: "Sweet Pea Lady, have you a message for me?"

SWEET PEA LADY:
"God takes care of us in every way,
We do thank Him this beautiful day."

(*The Queen sees a butterfly among the flowers and says:*)

QUEEN: "Butterfly, butterfly, happy and gay,
Gather sweet honey and fly far away."

BUTTERFLY: "We love our heavenly Father."

(*The birds fly on the stage and after flying among the flowers say:*)

BIRDS: "We will sing for our heavenly Father on this beautiful summer day."

QUEEN: "The birds all know that God is love
And sing their praise to Him above."

(*Bees fly on platform.*)

QUEEN: "The honey bees all love the flowers
And buzz among them many hours."

BEES: "God helps us to find the sweet flowers
Through the beautiful long summer hours."

ALL:
"Happy summer time is here,
With blossoms bright and dear;
The birds and bees and butterfly gay
Have come to sing praises on this day."

(*All on stage sing a praise song, after which the children march off to the same music.*)

HOW TO TEACH EVANGELISM IN RELIGIOUS EDUCATION

By D. W. Kurtz

EVANGELISM means heralding the good news of Jesus Christ. The purpose of telling the good news is to get men to accept Jesus Christ as their Savior and Lord. Educational evangelism is to accomplish this purpose through the method of teaching the Gospel to the children and youth. This method is to give the pupil an adequate understanding of the life and teachings of Christ, to help him to appreciate and value Christ as the true way of life, and to get the pupil to definitely decide to be a loyal servant of Christ. Nothing less than this is an adequate goal for religious education in the Christian church.

Educational evangelism makes a heavy demand on the teacher. He must under-

stand the goal, the message, the pupil, the method, and all the factors that are essential to success.

* * *

FIRST, the teacher must know the goal, the end, the purpose of religious education. Religion is life—it is the life of God in the heart of man; the life of man in harmony with God. It is not enough that the pupil gets ideas. These ideas must be valued and appreciated so they become ideals. The ideals must be applied, practiced, made to function in the whole of life, and become a cause. The pupil has not learned religion until he knows the will of God, loves the will of God and obeys the will of God. The measure of the learning is the test of the teaching. The teacher must definitely purpose that the truth of religion should function in the life of the pupil, in a definite decision for Christ, and loyalty to Him. The first great essential in teaching evangelism is a conscious purpose to get results.

* * *

SECOND, the teacher must know the evangelistic message. Not all of the Bible is good news. The curriculum should provide appropriate material at the right time, for the evangelistic purpose. But no matter how good the curriculum, the teacher must know the good news. He must know the attractiveness of Jesus Christ, and be able to present the fundamental elements of the Christian religion so that it comes as good news. The truth of God properly presented is always attractive. No great success can be expected unless the teacher of evangelism glows with joy and enthusiasm through his own experience of the Gospel of Christ.

* * *

THIRD, the teacher must know the pupil. He must know the native capacities, instincts, and needs of the pupil. But especially should the teacher of evangelism know those ages in the life of youth when they are ready, by nature, to make life decisions. In that splendid book by Gage, *Evangelism of Youth*, we are given the following periods when it is natural, in the life of the pupil, to make the evangelistic appeal: (1) At nine years of age many children come spontaneously to Christ. These are those who have been brought up in good Christian homes and have had the proper background of instruction and example. It is as natural for them to become Christians as to breathe if the influences have been right. I have experienced this in my own home. Two of my boys declared their purpose at nine and ten in the most natural way conceivable. (2) At twelve, when Jesus went to the temple, and in the most spontaneous way showed His interest in the things of His heavenly Father. There is perhaps no age when it seems, all things considered, more appropriate for youth to decide and declare their purpose of making Christ their hero, their Lord and Savior, and to follow Him in every problem of life. (3) Again at fifteen there is a new awakening—the social and emotional awakening that makes it easy and natural for youth to choose the Great Companion. There are three natural appeals at this age—the social, emotional and idealistic-heroic. When nature opens the door we should enter. This is God's invitation to the teacher to reap the harvest. (4) The last natural interest comes at eighteen when the intellectual powers mature and youth again faces squarely the realities of life and finds in Christ the adequate answer to the ultimate questions of philosophy—What can I know? What shall I do? and what can I hope for? The teacher of evangelism must know the "Seasons of the Soul" in the unfolding life of youth and be a co-worker with God.

* * *

FOURTH, the teacher must also know the favorable seasons of the year when other influences and forces favor the special program of evangelism. Man is a social being. He is suggestible, sympathetic, imitative. He is molded by his fellows. Special seasons such as Lent and Easter are generally devoted to this end, and it becomes easier for all churches to take advantage of the momentum created by a common movement.

* * *

FIFTH, the teacher must teach the Gospel with a due sense of its value and significance. Men teach science with a finality as truth that brings conviction. If we are told that a certain substance is dynamite, or poison, we take the matter seriously. We must teach the truths of morals and religion with a deeper sense of ultimate and eternal values. There is too much superficial sentiment in the world that the questions of religion are matters of "opinion" or "dogma" without any relation to life. We know better. We know that the Gospel of Jesus Christ is the adequate way, and the only way to live right. His is the only way to meet human needs. The good news is good news just because it gives us light and truth for every human need. If men obeyed this Gospel and loyally followed Jesus Christ, all human problems would disappear as dew before the morning sun. Unless the teacher believes in his message, absolutely knows that this Gospel is of God—that it is the eternal truth, and the only way of salvation for the individual and the race, then he cannot teach evangelism.

* * *

SIXTH, the teacher must demonstrate his truth. Religion is a life—it is the right way of living—it is life in harmony with God. Such a life can never be adequately taught in words; it must be demonstrated, incarnated. The teacher that lives the true Christian life, who incarnates daily the joy of salvation, the victory over sin and temptation, the blessedness of service and who is triumphant over discouragement through a close walk with God in Christ, such a teacher will reap a harvest. The final way of teaching evangelism is the witness of a saved, happy, victorious Christian. What we need is more such witnesses.

* * *

SEVENTH, there must be an atmosphere that makes the Gospel appealing. The whole background of the Sunday school and the church, its appearance, its spirit, life, services, and all, should give one the feeling that those who accept the Gospel are not disappointed, but do bear fruit in enriched and enlarged lives. We live not by food alone, but by atmosphere. If a tree is put in a vacuum furnace, and heated to the proper degree of heat, and the necessary length of time, this will be the result. All that the tree received through its roots was consumed by the heat, but what remained intact is what the tree received from the atmosphere. So it is with a college course. So it is largely with the church. The atmosphere of the church and the church school must be such as to make the good news *feel good.* Then folks will accept Christ and promote His gospel.

It is not necessary to defend educational evangelism. Religious education that is limited to intellectual dogmas, ideas, and discussions, and does not succeed in making religious truth function, is a failure. All good education aims at giving valuable ideas, right appreciation, and good habits. How much more must religious education demand the religious life, conduct, loyalty and service as a definite purpose. Religious education without evangelism is barren. Evangelism without education, without a foundation in truth, is fruitless. The Gospel of Christ can be taught that it will function in the life of youth if the above suggestions are heeded. [*Substance of an address given at Birmingham Convention.*]

SAYINGS OF CHILDREN

Merlin was eating his breakfast and had just a bite or two left on his plate that his mother was trying to get him to eat. He said, "I'm too full," but took it anyway. Then he looked up at his mother and said, "Mamma, I'm about to spill over!"—*Mrs. Myers.*

Five-year-old Davies (colored): "Mother if you draw a knife on God, will He draw one on you?"

Mother: "Why do you ask me such an absurd question as that?"

Davies: "My Sunday-school teacher said so."

Mother (examining the quarterly): "Draw nigh unto God and He will draw nigh unto you."—*Mr. Reddick.*

To speed breakfast on its downward course, mother suggested to May, almost four, that the cereal was the seashore. May's memories of the pleasant sandy beach were recent, and the cereal disappeared quickly.

"And now the cocoa?" suggested mother.

May's eyes lighted up. "P'etend *that's* the ocean," she said. "And p'etend it's all salty and I don't like it! P'etend!"—*Mrs. Harper.*

HOW MAY RESEARCH IN RELIGIOUS EDUCATION BE CARRIED ON IN UNDERGRADUATE COURSES

By Norman E. Richardson

DURING the past four years, particularly, there has developed a marked increase of interest in research in religious education. The more important factors that have quickened this interest include the following:

The Indiana Survey of Religious Education, published in three volumes, under the auspices of the Committee on Social and Religious Surveys, in 1923. This committee was organized in 1921. Other significant researches which it has conducted are available under the following titles: Douglas, H. Paul, *The Springfield Church Survey*, Doran, 1924; Douglas, H. Paul, *The St. Louis Church Survey*, Doran, 1925; Brunner, Edward de A, (Ed) *Town and Country Series*, Doran, 1922; which is a series of regional studies of the Protestant church in rural America. Douglas, H. Paul, *How Shall Country Youth Be Served?* A study of the rural work of certain national, character-building agencies, published by Doran, 1926.

The Survey of Week-day Religious Education made by Mr. Erwin L. Shaver, under the auspices of the Religious Education Association, was reported in the April and June, 1922, issues of the journal "Religious Education." A more careful study made of the same movement in 1924 by Dr. P. Henry Lotz, under the auspices of the Department of Religious Education of Northwestern University, was published under the title *Current Week-Day Religious Education*, The Abingdon Press, 1925.

The Committee on Research and Service of the Committee on Education of the International Council of Religious Education, established in 1925, is carrying on the work of the discontinued Section II of the Committee on Education which had just begun to function. The appointment of Mr. Paul H. Vieth as its Executive Secretary and the concentration upon research in the field of the curriculum of religious education has greatly stimulated interest in this problem on the part of the International Lesson Committee and other curriculum making agencies.

In the field of general education, the publication during the past year of such studies as the following, to mention but a few, is evidence of an intense interest that is carrying over into the field of religious education: Trow, Wm. C., *Scientific Method in Education*, Houghton-Mifflin Co., 1925, Watson, G. B., *The Measurement of Fair-Mindedness*, Teachers College, 1925, Otis, A. S., *Statistical Method in Educational Measurements*, World Book Co., 1925, Gilliland and Jordan, *Educational Measurements and the Classroom Teacher*, The Century Co., 1925, Watson, G. B., *A Survey of Public Opinion on Some Religious and Economic Issues*, Bureau of Publications, Teachers College, 1925.

In 1922, *Character Education Methods*, the Iowa Plan, was published by the Character Education Institution. The awarding of a $20,000 cash prize to the Iowa collaborators, Dr. Edwin D. Starbuck, chairman, who produced it, called particular attention to this study. Since that time a vigorous prosecution of research work has been carried on by the State University of Iowa. The special research work of Dr. Hugh H. Hartshorne in Teachers College in the general field of character education, also constitutes a substantial influence.

The widely spread, almost nation-wide interest on the part of public school administrators in moral education and citizenship is finding expression in such significant publications as *Course in Citizenship Through Character Development*, Boston Public Schools, 1924.

The studies of Dr. W. W. Charters, made available to his students in mimeographed form under the titles *Expert Methods in Sunday School Teaching*, (1922), *The Teaching of Ideals* (1925), and the research projects intended to discover suitable life situations for the teaching of selected ethical ideals have attracted wide attention.

Within the past few weeks the Continuation Committee of the Interdenominational Student Conference has adopted a policy which involves the undertaking of specific research projects in such fields as education of students by the church, the church's part in creating an international student mind, the use of recreation and leisure, and contacts of the church with students. Some of these projects, under the direction of competent leadership, are already under way.

A study of *Classroom Difficulties and Their Remedies*, by Dr. George H. Betts of Northwestern University, is particularly significant in the general field of method. An instrument for testing intelligence concerning the life and teachings of Jesus Christ is being worked out by Dr. Betts and will be available next year.

The Institute for Juvenile Research, Herman M. Adler, M. D., Director, operating in cooperation with the Illinois Department of Public Welfare, is carrying on some very significant studies to determine the causes and methods of treatment of juvenile delinquency. Such researches as *The Recreation Program in a Plan for Social Treatment*, (1925), and *A Recreational Study of 1357 Illinois Children*, (1925), both by Claudia Wannamaker, are typical of one phase of its work.

* * *

THE ABOVE list of active influences is partial and merely suggestive of the present situation. It has become clearly apparent that if there is to be intelligent cooperation between religious education and general or secular education, between the church school and public agencies working for the moral and civic welfare of youth, an immediate and substantial emphasis upon research is imperative. The curriculum of religious education needs to be reconstructed on a more nearly scientific basis, and with special reference to the problem situations in the experiences of the pupils. Present practice in administration and teaching method must undergo careful scrutiny in the light of carefully prepared functional standards. The religious education movement, in the immediate future, will look to the departments of religious education in our colleges for guidance in these matters. Leaders who are familiar with scientific procedure in closely allied subjects, and who are being invited to cooperate with the churches in an educational program, are demanding not more, but better religious education. They are asking that the teaching of religious education be placed on a par with the teaching of history and other public school subjects.

Scholars who are at work in this field are sensing the fact that the Christian religion is now in the process of being transplanted from the soil of medieval dogmatism,* ecclesiasticism, authoritative logic, and self-centered traditionalism to that of scientific accuracy, social and personal utility, and empirical logic and philosophy. The functional test is gradually supplementing that of *a priori* orthodoxy. Empirical theology is being stressed as dogmatic theology used to be. This profound transformation, second in importance to but one in the entire history of the Christian faith, has created a sharp demand for technics that make it possible, scientifically, to discover, describe, and interpret the facts of experience and of direct, first-hand observation. The leadership that is demanded under these conditions cannot be produced apart from devout and abundant research work.

* * *

DURING these very recent years, numerous departments of religious education have been established in colleges, universities, and seminaries. As these departments become permanently established and undertake to function as integral units in these educational institutions, they face the practical necessity of enlarging the scientific and philosophical bases of their various courses. The general demand for research in our best universities will inevitably be reflected in the policies and programs of these recently established

*Knudson, A. C., *Present Tendencies in Religious Thought*, pp. 68-75; The Abingdon Press, 1924.

departments. In order to survive in contemporary academic surroundings, religious education will need to create for itself standards, materials, and processes which can be considered trustworthy by scholars working in the fields of biology, psychology, secular education, sociology, and history. There is an inevitable academic demand that scientific and empirically philosophical bases of religious education be established, and that these bases be put into the form of a substantial body of scientifically accredited literature.

Apart from the many outside influences that are directing attention to research work in the field of religious education, therefore, there are these two major considerations arising within the field itself. Professors of religious education are under obligation to make their subject academically respectable if they are to enjoy the advantage of an educational environment. But a responsibility far greater than this rests upon them. Owing to the strategic relationship which they hold to the fields of religion and of education, they must carry a large share of the responsibility in guiding the historical development of the Christian faith at a critical period when fundamental adaptations are being made.

The Nature of Research in Religious Education

RESEARCH, as applied to religious education, may be considered as the scientific investigation of original, primary data and the use of scientific technics in their evaluation and interpretation. Such investigation involves the devising and constructing of question blanks, score cards, questionnaires, or whatever instruments are needed in the collecting, recording, and organizing of data. Other instruments such as graphs and statistical tables, used in the interpretation of data, need to be constructed and used. The technic of formulating scientific treatises and preparing them for publication may also be considered a phase of research work. The ultimate value of any piece of research to the entire movement depends in part upon the form in which it is made available.*

The most profitable researches in the bordering fields that contribute to the subject of religious education should be carried on in: (1) genetic, social and educational psychology; (2) sociology and political science; (3) aesthetics or art appreciation; (4) ecclesiastical and religious history; (5) general educational technic; (6) Biblical history and literature; and (7) manual, and other applied arts. The significant work that has already been done in these fields without specific reference to religious education but which, with appropriate adaptation and interpretation would be serviceable, needs to be discovered and evaluated. A vast amount of labor will be saved if the more significant points of correlation with the creative work being done and already accomplished in these fields can be established.

Within the distinct area of religious education, the greatest immediate need of research is in the following fields: (1) the genetic psychology of religion, (2) method (both elementary and secondary) in teaching religion, (3) the curriculum of religious education (for both Sunday and week-day sessions), (4) educational recreation as a phase of the church school program, (5) the organization and administration of religious education, including the personnel aspects of administration and supervision, (6) the psychology of adult religious experience, and (7) the use of the fine arts in religious education. The meager amount of trustworthy research work that has been done in these fields is one of the amazing aspects of the modern religious education movement.

The vast areas wherein research work must be carried on suggest the practical need of some central agency or clearing house which would prevent overlapping and unnecessary duplication. No one department can hope to develop resources sufficiently extensive to carry on substantial work along these major lines of research. Some departments are better equipped to specialize in one field than in any other. This equipment involves library facilities, personnel in the teaching staff, opportunities for field work and laboratory contacts, specialized groups of graduate students, and particularly, funds that can be used for this specific purpose. With the limited resources available in most of the departments in our American institutions, as at present constituted, this need of cooperation and correlation in research is imperative. The limited energies and other resources now available should be conserved and made use of in the most economical and efficient manner.

The Emphasis Upon Research in Undergraduate Courses

EARLY in their training in the field of religious education, students should be stimulated to look for problems. They need to develop critical alertness. The soporific effect of a mildly dogmatic class-room lecture is sometimes brought suddenly to an end by a student who sees a problem and raises a question regarding it. Students differ greatly in their native abilities to sense problems. For this reason, not all students should be encouraged to engage seriously in research work. But those who do possess native ability of this kind should discover this fact before they begin their graduate work. It is one of the definite responsibilities of undergraduate instructors in religious education to discover students who possess capacity to develop along this line and to guide them toward graduate work.

Undergraduate students who contemplate work for a graduate degree should understand that in the reputable universities they will be required to do some original research. Unless they have some notion of what such work involves, they are apt to make blind choices. A student may see the professional advantage of an M.A. or Ph.D. degree and yet be ignorant with respect to his ability to meet the requirements in securing one of these degrees. The percentage of casualties in the graduate schools could be greatly reduced if, before becoming candidates for the higher degrees, students could (1) obtain some familiarity with the principles and technic of research and (2), have some notion of the nature of the unsolved problems in the various fields of investigation.

It is not an uncommon occurrence for students who have completed even a substantial amount of graduate class-room work to be unable, when thrown upon their own responsibility, to select a suitable problem for a thesis and to carry on the necessary work in its solution.

They have studied the religious development of children, the curriculum of religious education, method in teaching religion, the organization and administration of religious education—fields that are swarming with problems—and yet seem unable to isolate or comprehend any one of them. They see the forest, but no trees.

* * *

IF THE problem-project method were used to a greater extent in the undergraduate courses, the power to see problems and the disposition and ability of students to solve them doubtless would be improved. When the lecture and text-book method of class-room procedure and the essay type examinations constitute the professor's only method in teaching religious education, the number of students who will be interested in research work will be relatively few. Of course the project method is more difficult; it takes more of the instructor's time and energy. One such project may stir up a hornet's nest of problems. The possibility of professorial embarrassment is increased. The academic limitations of the professor are more apt to become apparent. His authority is placed upon a different basis. Dogmatism is less becoming and is more dangerous. But, nevertheless, there seems to be no other alternative. Research work and training for research work, both are costly of energy, time, and all personal resources.

This disposition to look for and to solve problems doubtless would be stimulated in the undergraduate mind if the students were permitted to make use of some of the simpler score cards and question blanks already available. The actual devising of such instruments as have scientific value is too difficult a task for undergraduate students to undertake. But a genuine interest in the use of such instruments would be awakened and sustained if a limited amount of practice in the more elementary technics in collecting, organizing, recording, and interpreting data were used under careful supervision. The numerous mental alertness, comprehension, and intelligence tests now available constitute an abundant supply from which selection for this use might be made. The following are suggestive: *Biblical Knowledge Tests*, O. T. Series A, by Mary T. Whitely of Teachers College, *Laycock Test of Biblical Information*, by S. R. Laycock of University of Alberta, *Church School Exami-*

*(*Consult descriptions of courses in Religious Education C15 and D4, Department of Religious Education, Northwestern University.*)

nation Alpha, by W. L. Hanson of Boston University, *A Comprehension Test in the Sayings of Jesus*, S. P. Franklin of Baldwin-Wallace College, *Classroom Difficulties and Their Remedies*, George H. Betts, Northwestern University, *Educational Standard of the Sunday School*, George H. Betts, Northwestern University, *What Are First Things? Second Things? In Your Church*, George H. Betts, Northwestern University.

The instrument, *Educational Standard of the Sunday School*, is not intended so much to establish or to define standards as to get a picture of the educational judgment of those making use of it. Its use thus far indicates that there are no recognized standards of the Sunday school. The average score of seventy-nine directors of religious education, eighty ministers, and thirty-six graduate students and professors of religious education is as follows: Using the public school as a standard, that is giving it a rating of one hundred, the average judgment of those included in the above three groups concerning the educational efficiency of the Sunday school is forty-four. This shows that these persons working in the field of religious education judge the Sunday school to be less than half as efficient as the public school with respect to the eight items included in the instrument.

Another interesting score card which undergraduate students could use, was developed by a group of students composed of members of the Interdenominational Student Conference and the Social Recreation Union, and under the auspices of the Educational Recreation Institute. It is designated as *Recreation Score Card*. On one occasion it was used with a class of sixty-three students whose composite judgment gave volley ball a positive rating of 103 out of a possible positive score of 270. The movies which had been attended recently were given a rating of minus 12 out of a possible negative score of 270, as meeting the recreational needs of this particular group of students. This instrument is intended for use merely in collecting opinion judgments and not objective data.

Other instruments in this field of recreation that might be used are the *Outlines for Recreation Interview*, prepared by the Institute for Juvenile Research of Chicago.

Instructors in religious education in many of the smaller colleges are required to teach courses in Bible, philosophy, education, psychology, or some other related field. They have such a heavy teaching load that they ought not to be required to devise and direct numerous elementary research projects for their students. But this will not be necessary if some scholar will but prepare a brief series of such projects and make them available for undergraduate use. In chemistry the same stock experiments are used over and over again by succeeding generations of students. Why not, in religious education?

Besides the development of student interest in the discovery and solving of problems, the undergraduate instructor can use the appeal of research to awaken and sustain vocational interest on the part of the students. Pre-vocational and education guidance is one of the incidental but highly important functions of college professors. A mere glance at some of the activities involved in professional religious education may be the turning point in the decision of an undergraduate student to choose this field for life-long service.

In addition to this general interest in the discovery and solution of problems and in the vocational possibilities in religious education, the undergraduate student should develop an intelligent appreciation of fact information. Again and again, under the guidance of his instructor, he should ask the question: What are the facts? A student who has not learned to distinguish between opinion judgments and judgments based upon facts, is unprepared for research work. Furthermore, the student whose mental habits result in his impetuously formulating inferences or making deductions that have an inadequate basis of verifiable, factual data, needs this specific mental discipline before he can be entrusted with any research problem. Students who gravitate toward departments of religious education are frequently those who have had a minimum of training in the natural sciences and in scientific method. Their major interests lie in the general field of the humanities. They have a warm personal interest in religion. Usually their religious convictions have been acquired in homes and local churches that are unscientific in their point of view, or possibly permeated with prejudices against anything that suggests the application of the scientific method to religion. Decades will pass by before many students will come into these departments having had an early training that will make it easy for them, (1) to adopt a scientific attitude toward religious experience without having to surrender unscientific bases of the warm spiritual enthusiasms with which they begin their study of religious education, and (2) to maintain a thoroughly scientific attitude while building up a mature, living, vibrant faith.

This task of building a factual basis for religious faith that conserves and intensifies the characteristically emotional elements of a genuine religious experience, should be clearly understood by the undergraduates. Undergraduate students should be aware of the nature of this problem even if they do not arrive at a complete and satisfactory solution of it until after they have had a substantial amount of graduate training in research.

Students who have had contact with but one kind of reasoning in the field of religion, namely, authoritative logic such as is found in dogmatic theology, need to be introduced to the mental processes involved in scientific procedure as applied to the subject of religion. They need to learn how to trust and to use this method. This process of undergirding their own faith with scientifically accredited data, and of helping children and youth who are trained in the public schools, to build up such a faith for themselves, may be illustrated by the use of the more elementary forms of research. At least this much ought to be done for students during their undergraduate days. Unless this is done, students may have the painful and hazardous experience of facing suddenly an abundance of scientifically accredited facts that are difficult to understand in terms with which they are familiar. Under such conditions they may find it spiritually harmful to try to hold the new data as being true during the period required to master the technic of research and to build up an empirical philosophy and theology.

The religious constitution of some students is such that this abrupt and profound transition cannot be made without harmful, if not spiritually fatal, results. They are lacking in the power of deliberation or suspended judgment. They demand a source of certainty that cannot be constructed readily out of data that are subject to the many hazards of amateur scientific procedure. The result may be a practical though unconfessed agnosticism or even atheism. And this, as the personal religious equipment of one whose profession it is to transmit a living, vital faith to children and youth! Dr. W. E. Gardner has pointed out the analogy between the process of teaching religion and of blood transfusion. A physician might as well recommend transfusion from a diseased person to a delicate patient as for a perfunctory teacher of the Christian religion whose own experience is permeated with agnosticism, to try to guide children and youth into a vibrant realization of God-consciousness such as was found in the experience of Jesus Christ.

These, then are the three specific possibilities of research in undergraduate courses in religious education which need to be considered: (1) The stimulation of students to look for problems and to see the unfinished nature of the materials which constitute the available body of scientific materials in the field. (2) The discovery of students who have pre-professional interest, and the native ability to do research work in the field of religious education and the encouragement of such students to go forward to graduate study. (3) The emphasis upon the nature and significance of facts as contrasted with opinion judgments and religious prejudices. As soon as students begin the serious study of religious education they should take the first academic steps, if these steps have not already been taken, toward building up the scientific foundations of a lively Christian faith. To be brought face to face with scientifically accredited facts may cause some students to raise such fundamental questions as the relation of science to religion and the mutually exclusive areas of mental science and metaphysical inquiry. These are essentially undergraduate problems and under the careful guidance of instructors, should be solved at least in outline, before professional or graduate work is taken up. [*Address delivered at Birmingham Convention.*]

THE CHURCH AND THE NEWSPAPER

By John T. Brabner Smith

LACK of definite knowledge by the clergy of the working of the press and, in some cases, lack of knowledge of the church by the press, causes irritation, misunderstanding, criticism. In the belief that the time is ripe and the opportunity great, we have tried to find the weakest link and to find a way to strengthen this chain which binds the church and the press together in a common cause of service to humanity. For there is no greater field for real, vital, stirring news than the church, and the church can find no better medium than the newspaper for advertising its wares and spreading the Gospel. The newspapers offer the best medium for reaching all the people, the non-church-goers as well as the church-goers. Christian cooperation with and no carping criticism of the newspaper is urgently needed.

* * *

BELIEVING that in the newspaper the coming generation will find, when Christianity is applied to the newspaper, a great apostle of Christianity, we sent a questionnaire to the managing editors of more than two hundred newspapers. There were eighteen questions:

1. Does your paper give more space to church news than ten years ago?
2. Is there a greater demand for news now than ten years ago?
3. Do you find churches displaying a friendlier attitude for furnishing church news than ten years ago?
4. Is there more news in churches now than then?
5. Do you receive any commendations from churches or church people for the publication of church news?
6. Do you have a department or column of church news?
7. If so, how often and when do you print it?
8. Do you have a religious editor or someone especially assigned to church activities?
9. If so, do you find it a real contribution to your paper?
10. How can the church give better cooperation to the newspaper?
11. How can the newspaper give better cooperation to the church?
12. Do you believe that church news will have more or less space in your columns in the future?
13. Is church advertising increasing?
14. Do churches ask for more or less free space for what is really advertising than they did ten years ago?
15. Is crime news increasing?
16. What, in your judgment, is the effect upon criminal activity of the "playing up" of crime news?
17. Can the church be of any service to the newspaper in a campaign against crime?
18. What suggestion would you make to the church that more attention in general might be given in newspapers to church news?

THE answers gave illuminating information, and those regarding church news were particularly interesting because they asserted that church news is in more demand and more could be used if it was of the right kind, that is to say "newsy," of general interest—safe, sound, sane, snappy, sensible, serviceable church news is eagerly sought by the editors of these great papers.

Some editors assert that they will give the churches all the space they ask for, others that they can never secure sufficient real church news. However, the creation of an organization to gather and centralize sources of knowledge regarding the churches, and the centralization of distribution of this official accurate information is already in existence in

READING TOGETHER: "When Faith in God Goes," Harry Emerson Fosdick.

When faith in God goes, man the thinker, loses his greatest thought.
When faith in God goes, man, the worker, loses his greatest motive.
When faith in God goes, man, the sinner, loses his greatest help.
When faith in God goes, man, the sufferer, loses his securest refuge.
When faith in God goes, man, the lover loses his fairest vision.
When faith in God goes, man, the mortal, loses his only hope.

HYMN: "Christian, Dost Thou See Them?"

"Well I know thy trouble;
O my servant true;
Thou art very weary,
I was weary too;

But that toil shall make thee
Some day all mine own,
And the end of sorrow
Shall be near my throne."

SILENT PRAYER for strength to meet the test of faith.

church denominations, and the idea is growing rapidly.

In order to give out accurate data to those outside and to the particular church membership, headquarters have been established, and in these centers, or at their call, are experts who can interpret such needed church data to the public through the press and pen as is thought necessary or is asked for by the press or by the writers. While these central or official organizations are under the auspices of the particular church, its representatives create or write the material necessary for the general groundwork of news-stories or articles for general press and public.

Now comes a suggestion from a church press bureau that another and larger cooperation of churches for publicity purposes be organized for the sake of accuracy and efficiency. This organization would be a central plant for producing really great vital church news common to all Protestant churches and ready to supply articles and news for the public press on request, also to write and place church news and articles on church activities, general to all Protestant churches.

Besides this, there are growing up like mushrooms, independent church publicity bureaus, ready to write or sell at a certain price news or stories of church activities. All these evidence a growing desire to cooperate, and a clear recognition of the need and opportunity that exists, and a practical desire on the part of the church to cooperate intelligently with the press.

* * *

PRACTICALLY every day I read the Chicago papers, for my school of journalism is the paper itself. What is news, church news? Ask the papers. Watch the papers! New York papers are different from Chicago, Boston from Detroit, Cleveland from Philadelphia. Don't ask me why. Read them. They are different. There is similitude and at the same time an individuality in every paper. Papers in different cities and various states have peculiar ideas about the church and church news. Find the "password." It is there in every paper, but only he who reads and studies that paper ever finds the open sesame.

The church must study the needs of the press and of the pulpit. Clergymen must know the how and the why of a paper. Please don't ask the city editor, the managing editor, or the editor-in-chief the simple question, What is church news? Study the impression of what is worth printing; there it is before you on the newsstands and at your own door every few hours. The newspaper editors are buyers and you are sellers of news. If they want your wares, Mr. Preacher, they will ask for them and pay good prices. But if you have "the pearl of great price," some rare piece of church news, a unique sermon or article, put it on the market, let it compete with other stuff offered. Perhaps it will be accepted and printed—you have your reward.

* * *

IN SOME instances the press needs only the general information; but in a regular way the press needs not so much a prepared news story ready to print in paper, but accurate data for a rewrite to suit the respective paper's character and idiosyncrasy.

But let it be remembered that church news, interestingly prepared, is not all in the appeal to the public. Every church should also have a fund for regular, systematic, and sensible advertising in the newspaper, and a committee on church publicity, utilizing the newspaper talent already in the church. If it has no experts, it can cultivate talent. Churches could organize a publicity committee in a small community and use the best talent possible. Small

towns and villages as well as cities have generally citizens who are the ablest of advertisers. They are commuters to the cities. This is true of the many editors, reporters, and publishers. These can all be called in for consultation and practical assistance to the church. There should be lectures or informal talks on advertising by advertising men to laymen and ministers in church or community or parish house. There is a great field for advertising clubs among churches, church federations and conferences, synods, and other church official meetings.

The Bible continues to be the only real textbook on advertising, and few modern papers excel it in recording human interest stories. Here we have creation, God, man, woman, wife, husband, marriage, family, son, daughter, lover, brother. Then there are tragedy, romance, literature, and editorials. Some of our great newspapers and even great preachers can learn much by reading, studying, and copying from the Bible. It is a word, then the voice. The pulpit and the written word—the press—are twins. "What God hath joined together let no man put asunder." [*Substance of an address given at Birmingham Convention.*]

YOUNG PEOPLE'S WORSHIP PROGRAMS FOR SEPTEMBER

By Herbert Carleton Mayer

Theme for Month: Faith

Foreword: The following programs are grouped around the theme, Faith. They do not seek to teach a lesson or preach a sermon on the topic, but rather to group familiar ideas and attitudes so as to give perspective. Talks are omitted from the plans because they often disconcert and spoil otherwise reverent services. No place has been made for offering and announcements or business. These are essentially worthwhile to the operation of a good department, but they do not always fit into the worship. Such details should be grouped immediately at the close of the programs.

First Sunday: Heroes of the Faith

HYMN: "Forward Through the Ages," Hosmer, (Tune, Onward).

Forward through the ages in unbroken line,
Move the faithful spirits, at the call divine;
Gifts in diff'ring measure, hearts of one accord,
Manifold in service, one the sure reward.
Chorus:
Forward through the ages in unbroken line,
Move the faithful spirits at the call divine.

Wider grows the kingdom, reign of love and light;
For it we must labor till our faith is sight;
Prophets have proclaimed it, martyrs testified,
Poets sung its glory, heroes for it died.

Not alone we conquer, not alone we fall;
In each loss or triumph lose or triumph all.
Bound by God's far purpose in one living whole,
Move we on together to the shining goal!

RESPONSIVE READING:

Leader: By faith Abel offered unto God a more excellent sacrifice than Cain.

Assembly: By faith Enoch was translated that he should not see death.

Leader: By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house, and became heir of righteousness which is according to faith.

Assembly: By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God.

HYMN: "March On, O Soul, With Strength" Coster, (Tune, Arthur's Seat)

specific mental discipline before he can be entrusted with any research problem. Students who gravitate toward departments of religious education are frequently those who have had a minimum of training in the natural sciences and in scientific method. Their major interests lie in the general field of the humanities. They have a warm personal interest in religion. Usually their religious convictions have been acquired in homes and local churches that are unscientific in their point of view, or possibly permeated with prejudices against anything that suggests the application of the scientific method to religion. Decades will pass before many students will come into these departments having had an early training that will make it easy for them, if) to adopt a scientific attitude toward religious experience without having to surrender unscientific bases of the warm spiritual enthusiasms with which they

the son of Pharoah's daughter, choosing rather to share ill treatment with the people of God. By faith he forsook Egypt not fearing the wrath of the king.

Leader: And what shall I say more? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Assembly: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfector of our faith.

HYMN: "From All Thy Saints in Warfare," Nelson, (Tune, Webb).

From all thy saints in warfare,
For all thy saints at rest,
To Thee, O blessed Jesus,
All praises be addressed.
Thou, Lord, didst win the battle
That they might conquerors be;
Their crowns of living glory
Are lit with rays from thee.

Apostles, prophets, martyrs,
And all the sacred throng,
Who wear the spotless raiment
Who raise the ceaseless song;
For these, passed on before us,
Saviour, we thee adore,
And, walking in their footsteps,
Would serve thee more and more.

POEM: "The Stream of Faith," William Channing Gannett, to be read by a member of the department.

From heart to heart, from creed to creed,
The hidden river runs;
It quickens all the ages down,
It binds the sires to sons,—
The stream of Faith, whose source is God
Whose sound, the sound of prayer,
Whose meadows are the holy lives
Upspringing everywhere.

And still it moves, a broadening flood;
And fresher, fuller grows.
A sense as if the sea were near
Toward which the river flows.
O thou who art the secret source
That rises in each soul,
Thou art the Ocean, too,—thy charm,
That ever-deepening roll!

PRAYER: "Our Father, God, we thank thee for the great heroes of the faith who have lived noble lives and inspired us to high ideals. We thank thee for the simple faith of great men who have been pioneers. We ask thee to make us worthy of the great challenge of their lives. Help us to catch the secret of their faith, that we, too, may dare great things for thee. May we heed

the call to heroic service in our day, even as they did in their day. We ask this in the name of that splendid hero of faith, Jesus the Christ! Amen.

PRAYER HYMN: "God Send us Men," Gilman, (Tune, Melrose).

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of right
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of right become
The laws and habits of the state.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, His work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need.
These are the bulwarks of the state.

DEDICATION TO HIGH PURPOSE: (All standing repeat together).

"O heroes of the faith, we honor your high purposes, we revere your noble achievements. From you we catch the torch, we hold it high, we keep the faith with you, God helping us!"

Second Sunday: The Test of Faith

HYMN: "Art Thou Weary, Art Thou Languid," Neale, (Tune, Stephanos.)

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest!"

If I find him, if I follow,
What his guerdon here?
Many a sorrow, many a labor,
Many a tear.

If I ask him to receive me,
Will he say me nay?
Not till earth, and not till heaven
Pass away.

Finding, following, keeping, struggling,
Is he sure to bless?
Saints, apostles, prophets, martyrs,
Answer Yes.

POEM: "The Tide of Faith," George Eliot—read by leader.

So faith is strong
Only when we are strong, shrinks when we shrink,
It comes when music stirs us, and the chords,
Moving on some grand climax, shake our souls
With influx new that makes new energies.
It comes in swellings of the heart and tears
That rise at noble and at gentle deeds.
It comes in moments of heroic love,
Unjealous joy in joy not made for us;
In conscious triumph of the good within,
Making us worship goodness that rebukes.
Even our failures are a prophecy,
Even our yearnings and our bitter tears
After that fair and true we cannot grasp.
Presentiment of better things on earth
Sweeps in with every force that stirs our souls
To admiration, self-renouncing love.

HYMN: "Christian, Dost Thou See Them?" Andrew of Crete, (Tune, St. Andrew of Crete).

Christian, dost thou see them
On the holy ground,
How the powers of darkness
Compass thee around?

Christian, up and smite them,
Counting gain but loss,
In the strength that cometh
By the holy cross!

POEM: "A Song of Doubt," Josiah Gilbert Holland—read by a department member.

The day is quenched, and the sun is fled;
God has forgotten the world!
The moon has gone, and the stars are dead:
God has forgotten the world!
Evil has won in the horrid feud
Of ages with the throne;
Evil stands on the neck of Good,
And rules the world alone.

There is no good: there is no God:
And faith is a heartless cheat
Who bares the back for the devil's rod
And scatters thorns for the feet.
What are prayers in the lips of death,
Filling and chilling with hail?
What are prayers but wasted breath,
Beaten back by the gale?
The day is quenched, and the sun has fled;
God has forgotten the world!
The moon is gone and the stars are dead,
God has forgotten the world!

HYMN: "Christian, Dost Thou See Them?"—second stanza.

Christian, does thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?

Christian, never tremble,
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

SCRIPTURE READING: Matt. 26:36-44—by a department member.

HYMN: "Christian, Dost Thou See Them?"—third stanza.

Christian, dost thou hear them,
How they speak thee fair,—
"Always fast and vigil,
Always watch and prayer?"

Christian, answer boldly,—
"While I breathe I pray!"
Peace shall follow battle,
Night shall end in day.

READING TOGETHER: "When Faith in God Goes," Harry Emerson Fosdick.

When faith in God goes, man the thinker, loses his greatest thought.
When faith in God goes, man, the worker, loses his greatest motive.
When faith in God goes, man, the sinner, loses his greatest help.
When faith in God goes, man, the sufferer, loses his securest refuge.
When faith in God goes, man, the lover loses his fairest vision.
When faith in God goes, man, the mortal, loses his only hope.

HYMN: "Christian, Dost Thou See Them?"

"Well I know thy trouble;
O my servant true;
Thou art very weary,
I was weary too;

But that toil shall make thee
Some day all mine own,
And the end of sorrow
Shall be near my throne."

SILENT PRAYER for strength to meet the test of faith.

PRAYER SONG: "Father, Hear the Prayer," Willis, (Tune, Carter.)

Father, hear the prayer we offer:
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Not forever by still waters
Would we idly quiet stay;
But would smite the living fountain
From the rocks along the way.

Be our strength in hours of weakness;
In our wandering our guide;
Through endeavor, failure, danger,
Father, be thou at our side. Amen.

POEM: "There is no Unbelief," Elizabeth York Case—reading by leader.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh bye and bye,"
Trusts the Most High.

There is no unbelief;
Whoever sees 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says, "tomorrow," "the unknown,"
"The future," trusts the power alone
He dares disown.

There is no unbelief;
The heart that looks on when the eye-lids close
And dares to live when life has only woes
God's comfort knows.

There is no unbelief;
For thus by day and night unconsciously
The heart lives by that faith the lips deny.
God knoweth why!

Third Sunday: Winning Faith

LEADER: No man having put his hand to the plow, and looking back is fit for the kingdom of heaven.

HYMN: "Through the Night of Doubt and Sorrow," Ingemann, (Tune, St. Asaph).

Through the night of doubt and sorrow,
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

One the light of God's own presence
O'er his ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread;
One the object of our journey,-
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires;

One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun;
One the gladness of rejoicing
On the far eternal shore,
Where the one Almighty Father
Reigns in love forevermore.

SCRIPTURE READING: Ephesians 6:13-17.

POEM: "The Beginnings of Faith," Sir Lewis Morris—read by department member.

All travail of high thought,
All secrets vainly sought,
All struggles for right, heroic, perpetually fought;

Faint gleams of purer fire,
Conquests of gross desire,
Whereby the fettered soul ascends continually higher;

Pure care for love or friend
Which ever upward tend,
Too deep and heavenward and true to have on earth their end;

Vile hearts maligned and fell,
Lives which no tongue may tell,
So dark and dread and shameful that they breathe a present hell;

What mountain, deep-set lake,
Sea wastes which surge and break,
Fierce storms which, roaring from the north, the midnight forests shake;

Fair morns of summer days,
Rich harvest eyes that raise
The soul and heart o'erburdened to an ecstasy of praise;

Low whispers, vague and strange,
Which through our being range,
Breathing perpetual presage of some mighty coming change;

These in the soul do breed
Thoughts which, at last, shall lead
To some clear, firm assurance of a satisfying creed.

POEM: "The Ancient Sage," Alfred Tennyson—read by a department member.

Thou canst not prove that thou art body alone;
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one,
Thou canst not prove thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,

For nothing worthy proving can be proven,
Nor yet disproven. Wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed, "Mirage"!

HYMN: "Believe Not Those Who Say," Bronte, (Tune, King Edward).

Believe not those who say
The upward path is smooth,
Lest thou shouldst stumble in the way
And faint before the truth.

To labor and to love,
To pardon and endure
To lift thy heart to God above,
And keep thy conscience pure,—

Be this thy constant aim,
Thy hope, thy chief delight.
What matter who should whisper blame
Or who should scorn or slight,

If but thy God approve,
And if, within thy breast,
Thou feel the comfort of his love,
The earnest of his rest.

PRAYER by the leader.

POEM: "From the Passage to India," Walt Whitman—read by a department member.

Passage immediate Passage! the blood burns in my veins!
Away, O soul, hoist instantly the anchor!
Cut the hawsers—haul out—shake out every sail!
Have we not stood here like trees in the ground long enough?
Have we not grovel'd here long enough, eating and drinking like mere brutes?
Have we not darken'd and dazed ourselves with books long enough?

Sail forth—steer for the deep waters only
Reckless, O soul, exploring, I with thee and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are they not all the seas of God?
O farther, farther, farther sail!

HYMN: "Press on Ye Sons of Light," Gaskell, (Tune, Sons of Light).

Press on, press on, ye sons of light,
Untiring in your holy fight
Still treading each temptation down
And battling for a brighter crown.

Press on, press on, through toil and woe
Calmly resolved to triumph go;
And make each dark and threatening ill
Yield but a higher glory still.

Press on, press on, still look in faith
To him who vanquished sin and death;
And, till you hear his high "Well done,"
True to the last, press on, press on.

ALL (repeat together)

I have fought the good fight, I have finished the course, I have kept the faith.

Fourth Sunday: The Works of Faith

HYMN: "Let Not Thy Hands be Slack," Burrow, (Tune, Press On).

Let not thy hands be slack,
Live not in vain;
Out on life's lonely track
Men toil in pain.
Play thou a brother's part,
Strength, love, and hope impart,
Bid thou the fainting heart
Look up again.

Let not thy hands be slack,
Haste to the fray!
Dream not of turning back:
Life is not play!
Gird thou thy armor on,
Fight till the battle's won,
Then shall thy Lord's "Well done,"
More than repay!

Let not thy hands be slack,
"Fear not! Be Strong!"
Cease not to make attack
On every wrong!
Press on for truth and right,
Hold high the Gospel light,
Expel the dirge of night
With Heaven's song!

Let not thy hands be slack,
The days fly fast.
Lost moments come not back
From the dark past.
Then be not slack of hand!
Help thou the weak to stand!
To God and Fatherland
Give all thou hast!

PRAYER: (by William DeWitt Hyde) All joining—

Give me clean hands, clean words, clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind; and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day, and to grow more like Christ. Amen.

HYMN: "Jesus, Thou Divine Companion," (Tune, Love Divine.)

Jesus, thou divine companion,
By thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou the Carpenter of Nazareth,
Toiling for thy daily bread,
By thy patience and thy courage,
Thou has taught us toil is good.

They who tread the path of labor
Follow where thy feet have trod;
Those who work without complaining
Do the holy will of God.
Thou, the peace that passeth knowledge,
Dwellest in the daily strife;
Thou, the bread of heaven, art broken
In the sacrament of life.

Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness
Done to man is done to thee.
Jesus, thou divine companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.

SCRIPTURE: Read responsively.

Leader: Now faith is the assurance of things hoped for, a conviction of things not seen.

Assembly: What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?

Leader: If a brother or sister be naked and in lack of daily food and one of you say unto them, "Go in peace, be ye warmed and filled," and yet give them not the things needful to the body; what doth it profit?

Assembly: Even so faith, if it have not works, is dead in itself.

Leader: For as the body apart from the spirit is dead, even so faith apart from works is dead.

POEM: "The Servants," by Richard Wightman—read by a department member.

Singer, sing! The hoary world
Needs reminder of its youth;
Prophet, tell! The darkness lies
On labyrinths of truth:
Builder, toil! Let rocks uprise
Into cities, 'neath thy hand;
Farmer, till! The sun and rain
Harken for the seed's demand:
Artist, paint! Thy canvases
Patiently convey the soul:
Writer, write! With pen blood-dipped
Trace no segment, but the whole:
Teacher, teach! Thyself the creed—
Only that a child may know:
Dreamer, dream! Nor hide thy face
Though castles crumble low.
Where the toiler turns the sod
Man beholds the living God.

POEM: "Resolve," by Charlotte Perkins Gilman—read by a department member

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power
But always fronting onward toward the light
Always and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On with what strength I have
Back to the way!

HYMN: "O God, Who Workest Hitherto," Freckleton, (Tune, Eagley).

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth Thee.

Our skill of hand and strength of limb,
Are not our own but thine;
We link them to the work of him
Who made all life divine.

Where'er thou sendest we will go,
Nor any question ask,
And what thou biddest we will do
Whatever be the task.

SILENT PRAYER: for strength to do the works of faith; closed with a prayer by the leader.

HYMN: "Rise Up, O Men of God," Merrill, (Tune, Festal Song).

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task:
Rise up and make her great!

Lift high the cross of Christ!
Tread where his feet have trod:
As brothers of the Son of Man
Rise up, O men of God!

A SUMMER SCHOOL OF VISUAL EDUCATION

VISUAL education is now a definite part of the educational program of American schools and churches. Opportunities for training in the proper use of the new aids are very limited. The DeVry Corporation, manufacturers of the DeVry Motion Picture Projectors and Cameras will conduct the second session of the DeVry Summer School of Visual Education in Chicago, for the benefit of teachers, ministers and other welfare workers, for one week beginning Monday, August 23rd. The tuition is entirely free. Fifteen lecturers. Exhibits. Visits under guides.

The school will be conducted by A. P. Hollis, formerly director of a college visual instruction service, and author of a number of studies on visual education.—*Adv.*

TEAM WORK OF THE PASTOR AND SUPERINTENDENT

By Owen C. Brown

THERE are two clear implications in this subject assigned to me. First, that the pastor has a vital connection with the church school. Whatever be the details of his work in that connection, he is pastor of the whole school. The other implication is that he and the superintendent are a team; not each one working separately according to his own whim or fancy, but both at all times working together, hitched to a great cause. They are chosen to bring a combined leadership to this spiritual enterprise. The pastor is not the head of the school, but pastor of it. The superintendent is not the head of the school, but the superintendent of it. Together with one spirit and purpose and plan, under the leadership of the Master, they form the real head, a perfect partnership.

In the first years of my last pastorate I read and reread that valuable little book by my friend and coworker, Dr. John T. Faris, entitled *The Pastor and the Sunday School*. It helped me to see the school as my biggest opportunity. In one of the early chapters Dr. Faris tells of his visit to what was then considered the best organized and most efficient Sunday school in the world, in the Washington St. Congregational Church, Toledo, Ohio. Marion Lawrance was superintendent and he made an appointment with him. Mr. Lawrance was full of enthusiasm and praise for the school, pointed out its good points in detail, but hastened to assure Dr. Faris that, while he was superintendent it was not he who had made the school or who desired credit for its success. "The pastor and I are in constant communication about the school," said he, "and I am really only the chore boy helping to marshal the forces and work out his vision and ideals. He is the real genius of it all." Dr. Faris was determined to see the genius of that school, so he called upon the pastor who waxed fully as eloquent as had Mr. Lawrance over the marvels of the school, but he too was prompt and emphatic in disclaiming any credit. "We have a treasure in Marion Lawrance," he said, "as superintendent. He thinks of it by day and dreams of it by night. His original ideas and skill in leadership are a constant marvel to me. All I am is a sort of mouthpiece in the pulpit and in other places as occasion offers, to boost his plans. He himself, his faith, his brotherly leadership, is the whole explanation of this great school."

That is what I understand the team work of pastor and superintendent to be. Each striving for a great school to the limit of his ability in utter devotion to Christ; both praying and planning and working together, and each giving all the credit to the other. Such skillful, humble, Christian cooperation is the mark of greatness. It can do anything that needs to be done in the church school for the building of the Kingdom. That other thing which we sometimes see dividing and absolutely crippling so called Christian workers—I haven't sufficient time or words to describe it.

Unity of Workers

IN THE first place, the team work of pastor and superintendent will unify all forces of the school. Their very example in united leadership will help to do it, for the spirit of unity creates a clear, invigorating atmosphere which Christian workers like to breathe. It exerts an influence which is more heartily welcomed and used than we are sometimes inclined to think. Such team work is almost irresistible. It will unify the entire school, all the way from the cradle roll to the home department in its plans for instructions; for worship, for evangelism, and for all its social and service activities.

The workers' conference will of course be the organizing center of such unity. The pastor and superintendent who are brotherly and tactful enough to pull together will, by the same token, bring all their visions and plans to the workers' conference for full discussion before proposing to put them into operation. The workers' conference when wisely conducted becomes the dynamo of the whole machinery. It is the clearing house of ideas and suggestions from every department and from every worker. It is the council chamber for the solution of all problems and the building of all programs. It is the place of all places where each gets the point of view of the other and where all learn to work together if, by the teamwork and careful planning of pastor and superintendent with the church committee on religious education, the right sort of spirit is maintained in which each worker feels perfectly free to express his opinion, however different from others, and at the same time it is thoroughly understood that difference of opinion shall not be allowed to mar in the least the Christian unity of the group. Loyalty to Christ is bigger than any one's personal opinion as to methods and plans, and with genuinely Christian workers that larger loyalty will prevail to keep them one in spirit. Nothing is more essential to the success of the entire church school enterprize than such a unity in freedom and friendliness, and it may well be one of the constant objectives of the team work of pastor and superintendent.

Enlisting New Workers

IN THE second place, such team work will be constantly discovering and developing workers. The late Frank L. Brown, of the World's Sunday School Association, and for so many years superintendent of a marvelous Sunday school in Brooklyn, at one time was asked how he ever found workers to do all that school was doing. He replied: "I study our church audiences and our Sunday-school sessions every Sunday for people, young and old, who show any signs of possible future leadership. My pastor does the same thing. We make lists of names. On Monday we compare our lists and it may be we settle upon some for present or future needs, and we bait our hooks to catch those who in turn may with us become fishers of men." The pastor and superintendent who know how to do that together in a tiny Sunday school, or a large one, are engaging in one of the most profitable and far reaching lines of work in the Kingdom. From it comes a steadily growing stream of local workers to answer that perplexing question, "Where can we find a teacher?" and through it comes God's own call to social service work, to the ministry, and to mission fields.

Older young people and adults are discovered for service in the near future. A good book along the line of work in mind is placed into their hands, or they are given a present of a trip to a convention or conference, or a summer school. They are impressed with the need of the particular work in view, as well as their personal fitness for it, and thus they may be led to undertake a new task with something of confidence and permanent purpose.

Others may be enlisted by similar methods to join a teacher training class made up of members of other classes and meeting in the class period of the regular Sunday-school sessions from October to June. All members of such a class should have the understanding that after two or three years of such training they will become teachers or leaders of certain groups as opportunity offers. Some one may say this is a slow method of securing leaders. Yes, but it is a sure and profitable one. It is a plan that helps pastor and superintendent to lead their school looking ten, fifteen, twenty years ahead, and in a very few years, judging from those who have actually tried it, the plan bears good fruit in increased usefulness and satisfaction.

It is a sad mistake to lead the church school on the "hand to mouth" method, confining efforts merely to meeting the present needs. Organization and leadership should be worked out by the generation until the children of today are in their places, the trained, consecrated, mature leaders of tomorrow.

The success of graded work in the church school depends almost wholly upon the enlistment and training of teachers. Ungraded teaching is about as good as graded unless the high goals of graded instruction are kept constantly before the workers and they are inspired and strengthened to reach those goals. Pastor and superintendent together can do this in a school of six teachers or of one hundred and six if only they give constant, patient study of the system of grading in its working and its fruitage, all the way from the beginners to the twelve-year-olds, reaching the first great goal of conversion and church membership through the early teens to the second great goal of Christian growth and fellowship, through the later teens and early twenties to the third great goal of missions and life work seeing the world as Jesus Christ sees it, and finding the place for their lives in it from that vantage ground.

The church school is a spiritual dynamo, the pastor and the superintendent are the engineers. How it would rejoice the heart of Christ and build the kingdom if, through the team work of these engineers, the dynamo were running at full capacity.

Worship Programs

THE PASTOR and superintendent will be especially responsible for worship in the school. We have emphasized instruction and activities here, almost to the exclusion of worship. Now in these late years we are coming to see that worship is as important as instruction, even more important, for in pupil centered religious education, worship is one of the chief goals of instruction.

But we have been content too long with a sort of miscellaneous impromptu, noisy, unrelated "opening and closing exercises." The pastor especially has a great chance to improve this situation in the school, for he has had training and experience as a leader in worship. He will encourage and help the superintendent to prepare brief, definite, purposeful programs of worship carefully adapted to the needs and the experience of the pupils. They will present their plans to the workers' conference for discussion and suggestion. They will arrange a definite time for worship, say the first fifteen minutes of the school session, and they will enlist the personal help of every officer and teacher to make those fifteen minutes effective. While the pastor and superintendent conduct the program, the assistant superintendent and such help as he needs, will act as ushers to see that neither late comers, nor secretaries, librarian, or treasurer move about the room during prayer or during any other part of the program of worship. Each teacher will be with his class and lead it to enter into the spirit of the service. The purpose shall be to have every member of the school from the youngest to the oldest to feel that he has had a part in a helpful season of fellowship with God. If the entire school meets together for worship, the program should be adapted to the fourteen-year-olds and younger. The older pupils will enter into such a program far more heartily than the younger ones will enter into a program of worship for older pupils.

It is far better if the school is divided into departments and each department superintendent, with the help of the other workers, prepares special programs of worship. But in either case the pastor and superintendent should seek to have every pupil of the school led into a helpful, inspiring, experience of worship. It is absolutely essential to Christian character and thus an indispensable part of religious education. Many of our Sunday-school publications give material and helpful suggestions for the building of worship programs.

Rally Plans

THE PASTOR and superintendent will lead in systematic plans for the rally season. Almost universally in the church school we are coming to look upon the autumn as a time to take account of stock, to make a census, and to get the folks. Families are settling down for the winter's work, children are starting to school, and thus a good opportunity is offered both to secure new members for the school and to turn the entire community sentiment toward church attendance.

But plans for such a rally season should begin in the spring and be thought out and worked out through the summer so that immediately following vacation the actual work of the rally season may begin. A single day lost in finding new or wandering people handicaps the whole rally plan. Pastors multiply the fruitfulness of their pastorate work by well laid rally plans. Such plans include advertising, correspondence, a religious census, and systematic visitation. The pastors and superintendents of all the schools of the community may well join together for the promotion of a "Go to Church Month," and a rally program that will include all the organizations of the church and school.

Evangelism

THE PASTOR and superintendent will lead in the evangelistic work of the school. They have at their command possibly the greatest evangelistic force of the church in the teachers and leaders of the school. Conversion is the goal of the first eight or ten years of work with children in the church school, and should be reached at or near the twelfth birthday. Two or three months each year, preferably from January to Easter, should be devoted to this phase of the school's work. Frequent meetings of the workers' conference will be profitable in planning and carrying forward this evangelistic campaign, one of the main features of which should be quiet, careful, personal work. Each teacher of pupils twelve years old, or older, should face the two questions all through those months: "Who in my class are not Christians?" and "Why are they not Christians?" This will lead to tactful personal conversations and may lead to the enlistment of the Christian members of the class in personal effort, especially among the classes of young people and adults. It should also lead to cooperation with parents in the promotion of Christian experience and the building of Christian character in their children. Suppose the parents are not Christians. Very well, a unique evangelistic opportunity is thus offered to all effective workers with children and young people. Such workers will know the home life of their pupils and will form profitable friendships with not only the Christian but the non-Christian parents, nearly all of whom sooner or later will express appreciation of the work being done for their children. This offers the point of contact for more intimate conversation in which the skilful worker will find the right time to say: "Your children are doing well in our school, but I feel the personal need of your help. They are coming to an age when they need a Christian father and mother to help them. What do you think about it?" Workers with the cradle roll, the primary, the junior, and the intermediate departments are finding this a rare opportunity to do personal work and to promote home religion. The appeal to the parental responsibility, under such circumstances, is a worthy and an almost irresistible appeal. Pastors and superintendents who get their church-school workers to see and to seize this evangelistic opportunity find a means of spiritual power almost unmatched in the church, for such evangelists do not flee. They remain by the side of new Christians and help them to grow in grace, in fellowship, and in service through the years.

Soon after Easter we usually feel a let down in the enthusiasm for church work, due at least partly to the present day tendency to let the vacation spirit get an early grip on us. But we have the commencement season and there is one question which should be kept to the fore all through that season: "What about the future?" "What am I going to do with my life?" Children, young people, and their parents are dwelling upon these questions in connection with school life and the years that follow. If there has been a good spiritual atmosphere in the church and school this Commencement question can be capitalized to present the world as a field for service in the local, the home, and the foreign fields, and to help boys and girls to answer their great life questions and to make their life choices from the Christian point of view. After becoming Christians the two supreme choices which must be made wisely by young people, if their lives are to count, are the choice of a life work and the choice of a life companion. Leaders may render the best help in this regard, it may be, through the more quiet, meditative spring and summer season.

In this connection summer camps

conferences, and training schools offer splendid cooperation. The team work of pastor and superintendent is not complete until they have worked out a social program for the church school and have helped to direct the vacation and the recreational life of its members.

But before vacation plans are completed it is time to begin on plans for the next autumn and winter. There is no place to stop but a constant chance to improve. If pastor and superintendent work together year after year to perfect a program for children's work, a program for young people's work, and a program for adult work, they will find increasing joy and satisfaction in the fellowship, and an increasing mastery of the forces in the church and the church school that will build the Kingdom of God. [*Address given at Birmingham Convention.*]

THE VACATION SCHOOL: ITS PLACE IN A DENOMINATIONAL PROGRAM OF RELIGIOUS EDUCATION

By D. Burt Smith

HAVING a complete program of religious education is an ambitious undertaking, but one anything less than complete is inadequate. The needs, capacities and abilities of the child, the demands of the community, the duty of the church, the purpose of Christ and the potentiality of religious education make the building of such a program imperative. The child does not wait; he grows up. He ought to develop symmetrically and fully. Left to himself such development will not be realized. He has a vital inclination toward this finished development, but he must be helped systematically and sanely or he will attain maturity probably with unremovable deficiencies.

Since this is a religious education prerogative, the church must have a voice in its purposes, plans and procedures, or the probability of a lop-sided program is evidently threatening. That the whole matter of religious education should be tied up to the church hardly invites argument, and that the church is obligated to set religious education prominently in its display of working agencies for human welfare is indisputable.

The church is a composite of denominations, each of which justifies its existence by tenets of doctrine or methods of practice, or both. Some of them have historical background and traditional inheritances that make them inseparable from the evaluating thinking of our day. All of the denominations deal with people, having as an ultimate objective for the individual, achievement of character, consistently intelligent church membership, progression in useful service, and attainment of everlasting life. As viewed today the start toward this four-fold objective cannot begin too early; even the little child is put in the midst of all the plans and as he grows the plans are altered to fit into his ever changing condition. Some denominations have always emphasized this procedure; others have been guided partially, at least, by a different viewpoint, and have delayed religious education as a means for individual religious development until the individual's later years. However, the denominations today are, as a rule, sympathetically facing the challenging privilege of providing for each and every child a complete program of religious education.

The Scope of the Denominational Program of Religious Education

THE denominational program of religious education starts with the home. Recognizing the parents as the obligated sponsors for the religious, as well as the physical and mental, unfoldment of the child, the progressive church is not negligent of its duty in providing for parents carefully prepared helps for the religious training of the child. To this end instruction is given them and literature is put at their disposal which, if rightly used, will pilot them safely through the uncharted seas. This has not always been of the highest quality, or the most efficiency in use, but it has been an honest attempt to get religious education started where it ought always start, in the family circle. Recognizing the impressionableness of the child and the lasting influences of his earlier years, the church has tried to assist parents in making proper religious impressions.

The Lutheran Church has a splendid record in this matter of assisting parents in intelligently bringing up their children in the nurture and admonition of the Lord. It was with this in view that early in the sixteenth century Martin Luther, the reformer, was moved to prepare the smaller catechism, a five part booklet covering the essential teachings of the Bible on the Ten Commandments, the apostle's creed, baptism, the Lord's Prayer and the sacraments: the Lord's Supper. This little book now so widely used by pastors in preparing catechisms for confirmation was prepared originally for the use of parents in the home. There was special need for this assistance at that time, and the need has never been less since. The church that views its work seriously will never ignore the silent but searching appeal of the child in the home to have its parents provide for it an adequate religious education.

The church's scope goes beyond the home, for educational agencies are as potent outside the home as in it. There is a long list of public educative agencies operative in our day, many of which directly affect the religious development of the child. The church meets a serious problem here, for the child's contacts may force on him impressions concerning religious teachings and practices that are discordant with what his home has given him. What he sees and hears may disturb the even course of his religious ongoing. Home teaching in religious matters may be counteracted by other teaching detrimental to his gradual maturing into a Christian who in thought and emotion will be comfortable as a member of the church of his denomination. Now, the church must reckon on this and to maintain the denominational loyalty essential to an upstanding church with "no stragglers from its ranks" must see to it that as far as possible the public educative influences are harmonized with the religious education fostered by the church.

This denominational scope has to do more specifically with what today is termed the church school. By church school we mean that inclusive program of education in religion, which expresses itself in any and all phases of religious instruction or training, proposed and offered in several types of schools.

We put first the pulpit, for if the pulpit is not a force for religious education it is a failure. It is the teaching preacher today who heads the university of religious education in the congregation. The minister's message lands most effectively when it is educational; this particularly applies to its reaction from children and youth.

But, what concern us most when we consider the church school in relation to the complete program of religious education, are the Sunday church school, the week-day church school, the daily vacation church school, and the other organizations of the church that prosecute an educational policy. This latter group includes the various organizations for young people, the missionary societies, the brotherhoods, and whatever group puts on an instruction program.

The Sunday-school program as a religious education agency has been subjected to much analysis and not a little criticism. We do not question the analysis nor the deductions drawn from it, but we are loath to denounce the Sunday school as an educational failure in spite of many conditions in some Sunday schools needing improvement. However, this is part of the denomination's program of religious education; in many cases almost the entire range of

the program is included here. In too many congregations there are only two departments: the preaching service for the adults and the Sunday school for the children. Frequently not much attention is paid to the educational qualities of either and especially of the latter. But most denominations are awake to the educational value of the Sunday school, as is evident from the improvement in literature, the propaganda for teacher training, and the urging of better organization, grading, and equipment.

The week-day school is a concern of most denominations today, the purpose being to provide larger religious education privileges for more pupils. As yet there are thousands of congregations and communities that have not adopted this or any other additional agency for religious education. The denominations are pushing this agency and where its work is done and well done the week-day school has results of incalculable worth.

The Success of the Denominational Program for Religious Education

EVALUATING success is a relative matter always, and in the field of religious education presents exceptional difficulties. The standard of estimation is not agreed upon and the rigor of tests is not uniform. But, surely careful survey of the program of religious education as used by any denomination will result in three conclusions: first, that what has been accomplished for religious education is simply marvelous; second, that the failures have been stupendous; and third, that something better may, can, and must be done.

The children who have been faithfully dealt with by a denomination's religious education agencies have become the Christian men who now are "the salt of the earth" and are making the church what it is. They owe something to home influences, something to what the church did to keep public education from antagonizing the teaching of the church, and something to the direct teaching through the church's schools. Church leaders are what they are today largely because of the start they received in the church schools of former days. The fact of their larger vision and consecrated determination to make religious education do better work for the children and youth today received its impulse from which they personally had already received. There have been and are creditable successes resultant on the use of denominational religious educational programs.

That there have been failures none can deny. Not as many persons have received religious education as should have because of a waiting "zeal for others," a zeal that often tarried too long. Not as much insistence was put on qualified teachers and adapted literature as might have been. This is to the discredit of the church. Programs have not been built around the pupils with intelligent understanding of what should be done for the pupil and what could be done with him. Too many non-essentials for the child's religious education were allowed and too many other things now known to be valuable for his education were omitted. The religious education was not complete enough, and lacked the intensity necessary to turn out pupils thoroughly grounded in the fundamental principles for and in the substantial practices of religious living. But, possibly this is going too far in the quest of former inadequacies in the denominational program of religious education.

The D. V. B. S.—A Supplement (or Complement) of the Denominational Program of Religious Education

THE conception, birth, growth, and development of the D. V. B. S. resulted from an earnest hope of supplementing the program of religious education, and today it has a self-justifying place in any denomination's complete religious education program. Its result is its only apology for its persistent propaganda for wider adoption. Today it can make at least four well-proved claims for a recognized place in any denomination's religious education program that approximates completeness.

The Persons it Reaches.—The primal concern of the D. V. B. S. is to make religious education available to pupils who need it, and to do this at a time when they can be given uninterrupted instruction. These pupils come from Christian church homes, but these will be all the better for the additional privileges of consecutive supervised religious education. Their homes do much for them and the D. V. B. S. does not pretend to supplant the home. It merely intensifies the work being done by the home. Pupils come from church homes whose expression of Christian life never takes the form of religious teaching and training. For these the D. V. B. S. is a solitary hope for becoming as intelligent and convinced in matters religious as the children of the church are assumed to be. Pupils come from non-church, non-Christian homes, where no evidence of religious influence is found, they may be pupils in Sunday school and they may not be. For these religious education is at best inadequate and possibly a novelty. Pupils come from all sorts of homes and conditions of living and for them all the D. V. B. S. has a purposive program for religious education.

Teachers are reached by the D. V. B. S. and brought into new, renewed or additional Christian service, these schools are opportune means for discovering workers for the Kingdom. They are a chance for using abilities in Christ's name. They are stepping stones into ceaseless service for the great Teacher. The call for tired-out teachers may find frequent answer from the lips of those who have discovered the delight of teaching while "helping out" in the D. V. B. S. Besides, the best teachers here have an opportunity to do a better piece of constructive work for a greater number of pupils.

The public is reached. Its sympathetic and responsive interest in religious education is increased. It believes in religious values. It wants its coming generation to possess these values and speaks well of the church that is busy looking after the religious education of all the children of the community. There is a breakdown of opposition to the church, when its program of welfare accents the worth of childhood, and uses its best endeavors for the children.

The D. V. B. S. reaches the children, the teacher, the public, and if for no better reason than a prudential one there is a justifiable place for D. V. B. S. in any denomination's religious education program.

The Program the D. V. B. S. Builds for its Pupils Gives it Rightful Recognition by the Denomination Whose Religious Education Program is Complete.—This program contains selected and adapted materials for instruction, worship, religious expression, and safe recreation. Casual survey of the program content proposed in all types of these vacation schools is sufficient to induce any church to want this program made available for its children. Intelligent, reverent, useful, dependable—what more does the church plan for its children? The D. V. B. S. supplements, not supplants, the church's program of religious education. There is nothing dangerous, detrimental, or deficient in the content of this program. Besides, it is the prerogative of the denomination to determine the content of the program and thereby make its own vacation school a special agent for developing further loyalty among its own children and a permanent means for winning the unattached children.

The conduct of the program cannot fail to commend vacation schools to discerning denominations. Denominations noted for their emphasized zeal in safeguarding the religious teaching of their children, can go along with the day-by-day conduct of the vacation school program. Bible truth is uppermost and is presented in readings, stories, hymns, dramatizations and even in handwork. There is nothing approved or permitted in the conduct of the school that is derogatory to the scriptures, the church, or Christian living. Besides, the denomination can control the conduct of its program and have it parallel the most conservative procedures of the church's life. The vacation school is an added opportunity for the denomination more fully to impress its teaching and practices upon the children if it deems this desirable and so both the content and conduct of the program of a vacation church school makes a place for the school in a denomination's complete religious education program.

The Products the D. V. B. S. Turns Out Give It a Claim for Place in Any Denomination's Religious Education Program.—Following the vacation school pupils back to their homes shows their influences on parents and others for religious betterment. The searching questions they ask have brought some of the negligent back to grace at table, 'am-

ly altar, bedtime prayers, and church attendance. In their play they practice the principles of conduct they have been taught. As they work, they show attitudes and tendencies not practiced before their experience in the vacation school. In public school they have respect, diligence, honesty qualities of excellence held before them in the vacation school. The product justifies the vacation school if it had nothing more than day-by-day beneficial evidences. But the principle is established that early education in morals and religion shows in character and conduct through later years. The vacation school is too new to put the men and women of our day into the better class, paying tribute to the vacation school as the investor in the childhood, whose investment made them what they are. But even now there are young people ranking higher in usefulness because of contacts with these schools and it does not yet appear what the pupils of these schools shall be. What the vacation school does for the pupils justifies the place for the vacation school in a denomination's complete religious education program.

The Permanency It Helps to Assure Gives the D. V. B. S. Courage to Knock at the Door of Every Denomination and Ask for a Place in its Complete Religious Education Program.—This is not claiming too much. Just a help, that's all. It is a humble place, often a hard place, but a place, nevertheless, that the D. V. B. S. seeks to have by hearty consent in each denomination's religious education program. It believes that its purposes, programs, procedures, and products promise permancy to its pupils. It merely offers to add something to assist a bit, to make religion more real to some boys and girls. It joins the church cooperatively in the earnest longing for a permanently Christian people in the world, and is ready to share in the struggle for the sake of the least of these, even the children, whom it hopes to claim and train for the Christ of children.

If these claims are all true, or even partially true, or only part of them true, the vacation church school makes no apology for respectfully requesting a recognized place in the complete religious education program of every denomination in Christendom. [*Address given at Birmingham Convention.*]

THE PLACE OF A TRAINING PROGRAM IN THE LOCAL CHURCH

By Charles Darsie

AT THE recent meeting of the Executive Committee of the International Council, the following three aims or goals among others were adopted:

1. That the teachers and leaders in our church schools should be as well prepared, grade for grade, as are the teachers in the public schools.

2. That the minimum training required of teachers be at least that represented by a Standard Teacher Training Diploma.

3. That all teachers who do not hold a Standard diploma should take not less than two credits annually until they shall have secured the same.

I assume that these three propositions represent the Council's and affiliated denominations' ideal of the minimum amount of training that should be expected of the average church school teacher. It is needless to add that, if it can be made the ideal of the local church, it will usher in a new day for religious education.

We have stressed too much the alarming fact that more than one half of the people of America never darken the door of any religious school. That of course is to be regarded with considerable apprehension. The serious fact, however, is that the half of America that has given itself to the training school of the church has never been adequately trained. When a boy or girl, or adult for that matter, gives his attention in good faith to the church school for a period of five, ten or twenty years, he has a right to expect that the school will give him a practical conception of the Christian religion and make him practically efficient in the Kingdom of God. This, I submit to you, the school of the past has failed to do.

The recent test of over eighteen thousand high school pupils in the state of Virginia discloses one or two facts that are worth noting. While we recognize that a factual examination is in no way a thorough test of what an educational program should accomplish we note that the questions asked related to well known facts that any well informed reader of the Bible should have at his disposal. There were no catch questions and no obscure facts required. On this test an average of 46% was made by the eighteen thousand high school boys and girls. This is about what we would expect in the present religious situation in America. The disconcerting fact disclosed was that the twelve thousand pupils who stated that they were accustomed to attend Sunday school made only an average 5% higher than the general average and only 15% higher than pupils who stated that they never attended the church school. What kind of teaching was in vogue in church schools, whose pupils of high school age knew only 15% more familiar Bible facts than boys and girls who had never enjoyed the advantages of religious instruction?

* * *

THE LOCAL church has the strongest motive for maintaining a training program. Such a program is necessary to its own self-respect. It is also the key to the respect of the constituency to which it desires to minister. If the local church is not equipped to actually contribute to the Christian training of its pupils, why should anybody be invited to attend? The old conundrum:

When is a school not a school?

Answer: When it is a Sunday school will have to be relegated to the column of worn out jokes before the church itself can hold up its head as a progressive institution.

While the necessity for maintaining a training program for its teachers is a self-evident truth for religious educational leaders, it has not been brought home to the average local teacher. How shall this be done? My answer to this question is by means of a more definite impression in the mind of the individual teacher of what he or she is expected to accomplish individually and in a given length of time.

A year ago I was sitting in the office of a progressive pastor of a large church in a small city. In the course of our conversation the pastor asked this question: "Darsie, what would you do in a case like this? We have a fine young woman in our church, a college graduate, the daughter of a former pastor of this church, and a public school teacher. A year ago last fall, we gave her the most promising young peoples' class in the church. It was well organized, had a class room of its own, and was vitally interested in its program. The young woman took the class and we expected great results. But somewhere between the opening of the school in the fall and Easter that girl abandoned the graded lessons, put in the uniform lessons, and altogether failed to accomplish what we expected of her. What would you do in that situation?"

"Well," I asked, "what did you do?"

"We let her out," he replied. "She went away for her vacation, and when she returned we did not give her another class."

"Then," said I, "you lost one of the best teachers in the church."

"Yes," he replied, "but what else could we do?"

What did the public school do? Did that young lady deliberately abandon the program laid out for her by the public school board of education, cease to use their text books and substitute others of her own in the middle of the school year, and fail to cooperate with the plans that were in vogue in her school building? She did not. Why did she not? For one thing, before the school year started, the principal of her building sat down with her and outlined her work. She came to know what training her pupils

had received, previous to her taking them. She also was told in a definite manner the contribution that she would be expected to make to their development. More than this, the progressive steps of that piece of work were indicated and set forth in connection with the various branches that she was expected to teach. So much was to be accomplished by Thanksgiving day, so much by the holidays, so much by March 1st, and so much by the end of the year. Nor is this all. That principal supervised her work throughout the year. She was required to report from time to time to her supervisor who visited her class room. And this process of definite supervision resulted, not only in a superior type of work, but in encouraging her to proceed with the necessary training to perfect herself in her art. Every successful school teacher feels the necessity of keeping up, of continuous training. Until we get such a leadership of education in the local church established there will be little incentive for teachers to equip themselves for their task. Modern teachers, taken as a whole, are too busy and too practical to engage in academic studies which have little or no bearing on their talks. The motive for training is in the fascinating task of teaching.

* * *

THE AVERAGE church school teacher puts in an hour and a half in the church building every Sunday. In fifty-two Sundays this means seventy-eight hours or with a trifle of over time ten working days a year. If the teacher devotes a like amount of time to lesson preparation and visitation upon his class, the average good teacher gives twenty days a year to his church. In the case of a successful teacher such volunteer service has a money value of $100 per year and up. Money would not induce some of our church school teachers to contribute the time and influence which they freely pour out in service. This service demands effective direction by the management of the school. When given such direction it will inevitably lead to proper preparation for the task.

One unit credit in Teacher Training on the Standard basis costs a minimum of twenty to thirty hours, in and out of class. For a teacher who is already giving twenty days to the church, it is not too much to expect that he will consent to an additional expenditure of six more days to make his main contribution doubly effective. When the church shall have gained the educational respect of its own officers and teachers the desire to take training will come of itself.

We are discovering that pupils learn, chiefly if not exclusively, by their experiences. If this be true, teaching ability is the art of producing an educational experience. We need to "take stock" and discover how many of our teachers are able to produce such an experience in a given class.

The modern church is being judged by its constituency. Its pastor's message finds credence in proportion as its members live the life and cooperate in the enterprise. In turn they themselves are dependent on their training for their ability to so cooperate and witness to the truth of their profession. Manifestly this depends on the church teaching staff.

The church, then, is as strong as its teachers and its leaders, not as its numerical membership. The world is waiting for a church that can save it. Such a church, in all candor, can not be without an increase in the ability of its teaching force. The world's salvation therefore depends on our ability to develop effective teachers. To fail to do this is in effect to deny the faith.

Consecration will not take the place of training. There is no real consecration in these modern days without training. Why should a teacher think that he is consecrated when he has no teaching ability to dedicate to God? The place of a training program in the local church is central and vital. No doctrinal soundness, nor evangelistic fervor, nor beehive activity, nor any other function will be able to save the church whose teachers can not write the names of their pupils in the book of life. [*Substance of an address given at the Birmingham Convention.*]

PREACHING THE CHURCH TO DEATH

By James E. Bell

THE CHURCH has been preached to death. Preaching is a great indispensable church ministry, but are there not others? With multiplied meetings of much the same sort, almost always pointing to the preaching as paramount, the church, I repeat, has been preached to death.

This is hardly in keeping with the church's best traditions. In the synagogue especially, where the Hebrew's deathless devotion to democracy expressed itself, we find the better beginnings of the coming church. Here with smaller groupings, freer gatherings, discussion as well as discourse, and outreachings into the life of the community, we find a faint promise of the church that is yet to be.

And in Jesus, the preacher's preacher coming with the charm of conversation, dealing so freely in discussion, informality as well as immortality came to light. The preachers He made are more numerous than the "sermons" He preached.

For all that, the sermon, rather than worship, has been made the focal point of the service, and the service set in the center of the church. All that precedes the sermon is often used as a means to the end of preaching and is called "preliminary." Some preachers have no hesitation in calling on their fellowmen to come to hear them preach. Others, with easier face, say it in advertising space. Almost all judge the service by the sermon. All too easily the preaching becomes a bombardment, stressing the concepts of "receive," "believe," "accept," "yield," "surrender," "obey." And then we wonder why the church is passive and fail to understand why its voice is not multiplied by the number of its inarticulate membership.

* * *

BUT intimations are not wanting that a change is coming:

The absence of such large numbers of the church people from so many of the services of the church might carry a suggestion that we seek a solution.

The wide acceptance of a ministry where the preacher, out of a multitudinous life, not only vitalizes all parts of the service but also vocalizes the inaudible religious yearnings of the people.

For some time now certain preachers have been saying that all callings are sacred. When this dear dictum is sounded out in specifics, it will work wonders. For example, many ministers have taken to the chautauqua circuit. There they are removed from the "sacred desk" and speak in succession with men many of whom are not preachers by profession. The tent is more conducive to discussion than the temple. These men often hear one another, meet again after wide travel and constant contacts—and talk it out.

In the present experiments touching the evening service there is reason to believe we find a reaching after a remedy. The sermon in song, the religious pageant, the dramatic sermon, the motion picture, the forum, the discussion group, while not necessarily the answer, will make a contribution.

The director of religious education or minister of education, putting professional power behind the church school will add a new and potent influence.

* * *

PERHAPS in the precipitate we shall find a few things easily overlooked. Of these mention is made of three:

First, we have almost come to believe the preaching service is the church. Perhaps this pays telling tribute to the power and prestige of preaching. But to emphasize one thing is often to overlook another. Everything in the core pass of the church should be worthy of it and then be regarded as a part of it. As it is now the "offender" is the non-attender of the preaching service.

Again, Christianity has been confined entirely too much to the services of the church. There we carry on the Christian life instead of finding there the inspiration for carrying it on elsewhere. In other words, the church has been made an end, not a means.

Third, we have considered the core of the service the sermon, and the service its background. At any rate today we know far more about sermons than we do about worship. Do we not need a shift of interest from the sermon to worship?

RAY S. ERLANDSON ACCEPTS POSITION AS DIRECTOR OF EDUCATION

An Open Letter to the Readers of the International Journal

Chicago, Illinois, June 1, 1926.

Gentlemen:—

I am writing to acknowledge and accept the invitation to become associated with your organization in the development of its home and school program for character training. I believe the time has come when parents and church leaders gladly welcome the contribution that organizations like your own make to the general welfare of humanity.

The John Rudin & Company, Inc., is an institution of more than three hundred splendid Christian men and women engaged in an educational program fundamental to the welfare of our nation. You seek to remedy one of the greatest evils of modern times; the decadence of the spiritual influence of the home. You present a definite constructive educational program for the stimulation of dormant religious impulses that will restore again the family altar and the habit of family worship. You seek to exalt the Word of God and to encourage a closer study of the Bible and its teachings.

Ray S. Erlandson was for the past three and a half years Business Manager of the International Council of Religious Education. Previous to this he was Assistant Secretary and Business Manager of the National Education Association, Washington, D. C. He holds an A. B. degree from the University of Wisconsin and an M. A. degree from George Washington University, majoring in education.

The mission of these more than three hundred consecrated and trained counselors of THE BOOK OF LIFE is to inspire parents and teachers with the primacy of religious training in the life and growth of childhood and youth. As a sturdy ally of the church, school and home, the John Rudin & Company, Inc., assists and cooperates in every way with the programs of these agencies.

As Director of the Department of Education of your organization, I earnestly desire the advice, counsel and assistance of all whose experience and training will help in the development of a finer religious atmosphere in our American homes. To build programs of family worship, to show parents how their children can be taught to appreciate and use the Bible; to assist in solving problems of character training in schools, churches and homes, to cooperate with every agency engaged in this noble endeavor, this is the challenge that comes in this new responsibility.

The Institute of Social and Religious Research, New York, reported recently that, "There are in the United States 53,197,850 children and youth under 25 years of age. Of this number, 36,878,950 receive no religious instruction from any agency. Seven out of every ten children and youth in the United States are not enrolled in any institution offering systematic moral and religious training. Seven million, four hundred and fourteen thousand, two hundred and forty nominally Protestant children under 10 years of age are growing up in non-church homes, without hearing grace at the table, family prayers, and without being enrolled in any Sunday school."

The Boston Herald, January 5, 1925, in an editorial stated, "A computation recently made places the charge upon every inhabitant of the country at $85.00, including all the costs direct and indirect, that can be traced to crime."

Consider these appalling facts in the light of the statement of Dr. Rufus Jones, for over thirty years professor of philosophy and ethics at Haverford College, in Forum Magazine for June, 1926, "The home is always the supreme nursery of religion. It not only furnishes ideas for the growing boy, but what is vastly more important, it forms the sub-conscious life, the sub-soil of all his thinking and of all his sentiments." Because I believe THE BOOK OF LIFE and the John Rudin & Company, Inc., have begun the most practical definite plan to remove spiritual illiteracy and re-establish the home as the sacred institution for the Christian training of childhood, I gladly accept the opportunity of service that you have offered me. I believe that when others learn of the fine Christian men and women who work together at this enterprise, many will wish to know more of our program of character building. *Adv.*

Very cordially yours,

Ray S. Erlandson

RSE:CS
John Rudin & Company, Inc.,
Chicago, Ill.

BOOK NOTES

THE SELF AND ITS WORLD. By George A. Wilson. 83 pp. Price $2.20. The Macmillan Company, New York.

FIVE MINUTES DAILY WITH LUTHER. By John T. Mueller. 375 pp. Price $2.50. The Macmillan Company, New York.

DETERMINISM IN EDUCATION. By W. C. Bagley. 194 pp. Warwick and York, Inc., Baltimore, Md.

ALCOHOL AND THE NEW AGE. By Deets Pickett. 136 pp. Price 75 cents. Methodist Book Concern, New York and Cincinnati.

AN OUTLINE OF CHRISTIANITY, VOL. III. The Rise of the Modern Churches. By various Contributing Editors. 552 pp. Price $5.00. Dodd, Mead and Company, New York.

THESE SAYINGS OF MINE. By Lloyd C. Douglas. 234 pp. Price $1.50. Charles Scribner's Sons, New York.

BETWEEN GOD AND MAN. By Andrew George Voigt. 257 pp. Price $2.00. The United Lutheran Publication House, Philadelphia.

WEEK DAY RELIGIOUS EDUCATION. By Foster U. Gift. 96 pp. Price 65 cents. The United Lutheran Publication House, Philadelphia.

GRACE H. DODGE, MERCHANT OF DREAMS. By Abbie Graham. 329 pp. The Woman's Press, New York.

THE EARLY DAYS OF CHRISTIANITY (Teacher's Manual). By Frederick C. Grant. 189 pp. Price $1.25. The Abingdon Press, New York and Cincinnati.

CHRISTIAN CITIZENSHIP. By Francis J. McConnell. 93 pp. Methodist Book Concern, New York and Cincinnati.

LEARNING GOD'S WAY. By Carolyn Dudley. 156 pp. Price $1.75. Westminster Press, Philadelphia.

STORIES FROM THE GREAT LIBRARY. By Arthur Henry Limouze. 143 pp. Price $1.50. Westminster Press, Philadelphia.

THE PRACTICE OF TEACHING IN THE SECONDARY SCHOOL. By Henry C. Morrison. 661 pp. Price $4.00. University of Chicago Press, Chicago.

THE NEGRO IN AMERICAN LIFE. By Willis J. King. 154 pp. Price 75 cents. Methodist Book Concern, New York and Cincinnati.

THE SPRINGFIELD CHURCH SURVEY. By H. Paul Douglass. 445 pp. Price $4.00. Institute of Social and Religious Research, New York.

BEGINNER BOOK TWO, DAILY VACATION BIBLE SCHOOL. By Grace Westbrooks Owens. 117 pp. Sunday School Board Southern Baptist Convention, Nashville.

JUNIOR BOOK TWO, DAILY VACATION BIBLE SCHOOL. By Albert H. and Fanny Vail Gage. 151 pp. Sunday School Board Southern Baptist Convention, Nashville.

JACK IN THE MOUNTAINS. By James F. Crook. 315 pp. Price $1.75. L. C. Page and Company, Boston.

THE NEWS-HUNTERS. By Francis Rolt-Wheeler. 321 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

THE ANDOVER WAY. By Claude M. Fuess. 335 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

THE MISSIONARY IDEA IN LIFE AND RELIGION. By J. F. McFadyen. 178 pp. Price $1.50. Charles Scribner's Sons, New York.

RELIGIOUS EXPERIENCE AND SCIENTIFIC METHOD. By Henry Nelson Wieman. 387 pp. Price $2.25. The Macmillan Company, New York.

PENELOPE IN CALIFORNIA. By Dorothea Castlehun. 346 pp. Price $1.90. L. C. Page and Company, Boston.

TALL TALES OF THE KENTUCKY MOUNTAINS. By Percy Mackaye. 185 pp. Price $2.50. George H. Doran Company, New York.

THE TRUTH AND THE LIFE. By Joseph Fort Newton. 340 pp. Price $2.00. George H. Doran Company, New York.

WHEN YESTERDAY WAS YOUNG. By Isla May Mullins. 284 pp. Price $2.00. George H. Doran Company, New York.

IN THE PALACE OF AMUHIA. By Florence W. Pickard. 219 pp. Price $2.00. George H. Doran Company, New York.

A YEAR'S PROGRAM FOR YOUNG PEOPLE. By Harry Thomas Stock. 82 pp. Price 25 cents. The Pilgrim Press, Boston and Chicago.

RELIGION IN THE HEART. By William Chalmers Covert. 192 pp. Price $1.50. Fleming H. Revell Company, New York.

Dr. Covert, the General Secretary, Board of Christian Education of the Presbyterian Church, U. S. A., has in this valuable little book brought a big message about real religion in the heart. The sixteen discourses are clear, comprehensive, and convincing. The freshness of approach and the humanness of the appeal make the book easy and delightful reading. The author exalts Christ and makes Him attractive.

IN THE PALACE OF AMUHIA. By Florence W. Pickard. 219 pp. Price $2.00. George H. Doran Company, New York.

There is a romance of the days of Nebuchadnezzar. The personality of his lovely queen, Amuhia, pervades the story. It is she who befriends Daniel when he is brought, a prisoner, to the palace. Such a story is certain to increase the interest of young people in the narrative and history of the Bible. Florence W. Pickard is a well known lecturer on art and literature. She has written several other historical romances and has studied art abroad. Her husband is the well known clergyman, Dr. William L. Pickard.

WHEN YESTERDAY WAS YOUNG. By Isla May Mullins. 284 pp. Price $2.00. George H. Doran Company, New York.

Mrs. Mullins, wife of the President of the Southern Baptist Theological Seminary, Louisville, Ky., is a writer well known for beautiful clear English and for stories that charm. She here writes about a southern girl whose carefree childhood is interrupted by the Civil War. After the war the family settle in a new community among new friends and there follows the story of yesterday's girl—her parties, her friends, her trips north, her romances. A page from the past that the modern girl will welcome as a refreshing innovation. This is a true story. It has fascinating interest for all girls.

THE TRUTH AND THE LIFE. By Joseph Fort Newton. 340 pp. Price $2.00. George H. Doran Company, New York.

Here are twenty-four stirring messages, sermons plus, from the virile pen of one of America's great preachers, special preacher at the Memorial Episcopal Church of St. Paul, Philadelphia.

THE DECLARATION OF INDEPENDENCE FOR YOUNG AMERICANS. By George William Gerwig. 122 pp. Price $1.25. George H. Doran Company, New York.

Here is a book that every American boy and girl should read. The iron of the Declaration of Independence put into their blood will make vigorous, law-abiding, liberty-loving citizens, our nation's most valuable asset. It is a simple interpretation of that immortal document which has been the very breath of life to free peoples everywhere.

TEACHER'S MANUAL FOR THE D. V. B. S. By Ruth B. Taylor and Laura Merrihew Adams. 94 pp. Price 75 cents. American Sunday School Union, Philadelphia. Also two Bible courses by the same authors, each 40 cents.

Here is a real help for workers in rural schools. The courses, Primary II and Junior II, follow Primary I and Junior I issued late last year. Each course contains full daily program for a two weeks' school, and as the courses are consecutive, the two courses provide for a four weeks' school. The authors are experts and render valuable help.

The Teacher's Manual is very suggestive, contains chapters fully treating, for the smaller schools, such themes as the "Qualification and Training of the Teacher;" "Telling the Story;" "Bible Drills and Memory Work;" the "Final Program," etc. The Manual also contains, for the teacher's use, a series of ten chalk talks, object lessons, and health talks, and twenty simple missionary stories.

PERSONALITY AND REALITY. By J. E. Turner. 190 pp. Price $1.50. The Macmillan Company, New York.

An analysis of mind and matter in the light of modern psychology and physics, resulting in the general conclusion that the nature of the physical universe and its processes of evolution necessarily imply the existence of a supreme self. The facts of materialism and the principle of evolution are fully accepted. While in no sense theological, Dr. Turner's deductions carry important theological implications that are conducive to positive religious faith.—*H. S. S.*

THE GANG AGE. By Paul Hanly Furfey. 189 pp. Price $2.00. The Macmillan Company, New York.

This is "a study of the preadolescent boy and his recreational needs." Most of us think of adolescence as beginning at somewhere near twelve years of age when the development of the sex life makes itself strongly evident, but is not yet at its height. The author of this book, however, calls preadolescence the years before the full development that comes in puberty; the mean age for this is put at fourteen years ten and a half months, or the age when fifty per cent of the boys have become post-pubescent. This explanation is necessary for the average Sunday-school worker to realize that this book does not deal alone with boys of the junior age, and to understand how it can deserve its title. The "gang age" of the preadolescent, therefore, covers the hectic span between ten and fourteen years.

The book deals with the traits of development that mark this period as a whole; the elements that enter into conduct; the operation of mental activity and intelligence, sub-normal children, super-normal individuals, the home, the gang, and the community. Much of the treatment is taken up with a statement as to the abstract principles involved and then reports of cases for illustration. These case reports will help leaders of boys to realize that perhaps much more goes on beneath the surface than they realize. The discussion of intelligence would broaden the outlook of the Sunday-school teacher, though much of it would be beyond his practical reach. Every such teacher should know something of what is called "the sub-conscious mind." Much of the discussion needs a closer tie-up to the work of a Sunday-school leader than the author is able in the space available to provide. If your book budget provides for many books, buy this one; if for a few, beg or borrow only —*P. R. H.*

FINDING THE TRAIL OF LIFE. By Rufus M. Jones. 148 pp. Price $1.75. The Macmillan Company, New York.

The mystics, no doubt, put an undue emphasis upon the inner world of emotion, while many of us today overstress the activities of life. Perhaps we all need to read a book like this one of Professor Jones to help us find a reasonable balance. A practical man of affairs, and in contact with life at many points the professor of philosophy at Haverford College is widely known as one to whom what we call the mystical elements of religion have a deep and varied meaning. The value of this book to religious educators lies in the fact that it is a well written and interesting account of his religious development for the first seventeen years of the author's life. How a Maine country Quaker boy got his start on the way to becoming one of the outstanding constructive moral and spiritual forces of our time is here set forth. And every page is illuminating for the reader whose service is rendered to modern childhood and youth. Earliest memories, childhood loves and fears, a keen joy in nature, the Bible, Quaker itinerant religious leaders bent on "concerns," the Quaker meeting house and its ministry, illness and pain, wrong-doing, prayer and faith, country customs in home, school, church and the matchless majesty of death—all had their share in character-making. One could almost wish that the professor had been in his early teens a bit more of the arrant young rascal that he thought he was! How can we, in our programs of activity, capture and interpret for children and youth the inner world that so often eludes us? Of this, someone will have to give us, as Shillito says, "more anon" —*P. R. H.*

THE MODERN SUNDAY SCHOOL. By George Hamlin Archibald. 208 pp., Price $2.00. The Century Company, New York.

This is an attempt to cover in one brief volume a series of subjects which cannot be covered adequately in such limited scope. Yet there is virtue in the making available a rather complete range of information for the busy reader.

To an American reader, this product of the pen of a British religious educator seems strong and weak in spots. The plea for an adequately graded school strikes a responsive chord. Yet one who has had the problem of getting an adequate teaching force from the average church is amazed to see the author set five or six pupils as a standard size for a class. One can appreciate his plea for the right atmosphere

FIFTIETH ANNIVERSARY CELEBRATION OF THE AMERICAN LIBRARY ASSOCIATION

In 1876, the year of the American Centennial Celebration, the American Library Association was founded. To commemorate that event, a conference of the Association will be held at Atlantic City and Philadelphia, October fourth to ninth, nineteen hundred and twenty six.

The general theme of the Conference will be the progress of libraries and librarianship during the fifty years since the Association was formed.

Governments, libraries, associations of librarians and bibliographers and individual librarians have been asked to join in this anniversary conference.

It is announced that the one hundred and fiftieth anniversary of the signing of the Declaration of Independence will be celebrated by an Exposition in Philadelphia from June to December, 1926.

The American Library Association has been given 3500 square feet floor space in the Education Building by the Philadelphia exposition authorities. Here the Association plans an exhibit of American library work; college, reference, special, children's, school, technical, etc., and the various preparatory steps in book selection, classifying, cataloging, building, etc. Part of this space will be used for a display of books.

Further plans for this anniversary year include issuing of several important anniversary publications, which are: (1) A. L. A. Catalog, 1926; (2) Library Survey; v. 1. Library administration and service in public libraries; v. 2. Library administration and service in college and university libraries; (3) The Library and Adult Education; report of Special Commission; (4) Library Extension; report of Special Committee.

In these ways, we hope to make 1926 a significant library year, but its greatest significance will be measured by the degree to which people everywhere appreciate the contribution of their own library to the life of the community and to fifty years of library progress.

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worship without accepting the statement as truth that "benches are of course utterly unsuitable;" and "classrooms . . . are likely to be found a greater hindrance than a help;" "It would seem not only unnecessary but unwise to disturb this atmosphere of the bustle of departure to classrooms with the many distractions that attend such a change of environment. It is found in practice that if classes are properly arranged in the department and the right atmosphere secured the groups will not in the least interfere with one another during the lesson-time." To advocate a cloak-room as indispensable for the purpose usually intended is undoubtedly sane, but it is surprising to find that the author thinks its chief value inheres in its use as a pre-sessional meeting place for teachers and pupils!

The chapter on learning by doing is one of the best in popular Sunday-school literature, as is also that on prizes. The emphasis on beautifying the environment in which the church school holds sessions is timely and appropriate.—*P. H. V.*

THE PSYCHOLOGY OF HUMAN SOCIETY. By Charles A. Ellwood. 495 pp. Price $2.50. D. Appleton and Company, New York.

Sociology is one of the sciences which is fundamental in planning and executing a program of religious education. In this volume one of the foremost sociologists of the world has given us a careful consideration of the individual and the group. Educa-

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tion can come about only through social interactions, and there are definite laws which govern the changes in the individual and the group. Professor Ellwood treats fully the kinds of groups, the continuity and changes within the group, and the various types of reaction within the group life.—*P. H. V.*

STORIES FROM THE GREAT LIBRARY. By Arthur Henry Limouze. 143 pp. Price $1.50. Presbyterian Board of Christian Education, Philadelphia.

A book of Bible stories for use with children from six to twelve in the daily vacation Bible school. The book is divided into four parts, as follows: Introduction, Teaching Material, Craft Projects, and Bibliography. Anyone interested in this very important work with children will find this book a valuable aid. In Part One, the author deals with the organization of the daily vacation Bible school, expenses, advertising, a morning's program, worship, music, visualization, closing exercises, flag salutes, commencement. In Part Two, services of worship and daily programs for five weeks are given. Part Three contains craft projects arranged by George T. Arnold; and Part Five contains the bibliography. Every worker in the daily vacation Bible school should have this valuable book close at hand to read and use.

LEARNING GOD'S WAY. By Carolyn Dudley. 156 pp. Price $1.75. Presbyterian Board of Christian Education, Philadelphia.

Twenty-five programs for the primary department, prepared for use in the daily vacation Bible school. With such a wealth of valuable material in hand, surely all workers in the daily vacation Bible school should feel encouraged and prepared to carry on this great work for children. Hymns, stories, Scripture passages, games, projects, all are worked into the programs and will help the teacher to build into the lives of the pupils those attitudes of gratitude, good will, reverence, courage, and hospitality.

THINKING THROUGH. By Alva M. Kerr. 125 pp. George H. Doran Company, New York.

In the view of Dr. Kerr neither extreme liberalism nor extreme conservatism can furnish a platform for the most vital and constructive faith under modern conditions. The truth lies somewhere between. Moreover, he observes that while theological experts of both brands spend their energy controversially, the great mass of earnest laymen are being offered little that they can appropriate as a basis of intelligent belief. Dr. Kerr sees no necessary conflict between science and religion. He observes that not less thinking but more thinking is needed if science and religion, evolution and the Bible, are to be properly allied for the reconstruction of modern life. "Our whole conception of the Bible has been fundamentally at fault if it is not expansive enough to accommodate all knowledge; and our method of interpreting it and finding its message has been far from correct if a scientific theory of processes could discommode and endanger it as the word of God." The basic heresy of our day, according to Dr. Kerr, does not arise out of considerations of science, evolution and matters of theological mint and cummin. It lies in the fact that people "do not really and truly believe in the things in which Jesus Christ believed and for which He gave His life. They do not believe that the highest and finest idealism of Jesus Christ is practicable for present-day life, and that Christianity in its finest essence will work." Both ministers and laymen will find this little volume well worth a careful reading.—*H. S. S.*

MOTHER AND SON. By Robert Norwood. 72 pp. Price $1.50. George H. Doran Company, New York.

Eighteen poems glorifying the beauty and joy, the sorrow and pain of life. With penetrating insight and sublime pathos the author portrays the Mother Heart in the poems "The Mother of Cain" and "The Mother of Christ."

Brotherhood is coming to the world when it shall worship Christ. These are human poems couched in rich but simple language and flowing from a Christ-like heart.—*M. M. M.*

THE PORTRAITS OF JESUS CHRIST IN THE NEW TESTAMENT. By Henry S. Coffin. 96 pp. Price $1.00. The Macmillan Company, New York.

The author describes the pictures of Jesus that are given in the earliest preaching, letters of Paul, Mark, Matthew, Luke, Hebrews, Revelation, and John. The many-sided Christ has no one work that presents Him completely. The background of each author determines what he looked for in Christ. The book is readable, interesting and revealing. It is one more useful book in the library of works on Jesus Christ. —*M. M. M.*

RUTH TALKS IT OVER. By Junius Vincent, 1925. 130 pp. Price $1.50. The Macmillan Company, New York.

A delightfully frank and amazingly sensible discussion of the tendency of a certain type of modern girl, who indulges in "alcoholic, narcotic, and amative pleasure."

The author has epitomized his conversations with a young woman who, with him, faced frankly, the tendency and ultimate outcome of the unrestrained life of the modern girl. The questions are decided on psychological and biological grounds.

This book should be on the library table in every girl's dormitory and every place of assembly of girls. It should be read by every girl between sixteen and twenty-five years of age, and by every mother of a girl of that age. It is the most sensible, non-prudish, practical yet idealistic discussion of modern womanhood in print.—*M. M. M.*

PENELOPE IN CALIFORNIA. By Dorothea Castlehun. 346 pp. Price $1.90. L. C. Page and Company, Boston.

Those who have followed Penelope through the earlier years of her interesting life, will welcome this new book telling of her eventful months in California. Of course, Larry and Pat feature largely in the life of Penelope, to say nothing of Miss Portia Peel Pelham, Uncle Peter Peel Pelham, and his five Pelham nieces. There is also the mystery of the Moonstone Mermaid which will thrill and delight even boys. How the mystery is solved, and what happens to Penelope is well worth the reading to learn. A clean, wholesome, interesting book for young people.

A YEAR'S PROGRAM FOR YOUNG PEOPLE. By Harry Thomas Stock. 82 pp. Price 25 cents. The Pilgrim Press, Boston and Chicago.

The author is Student and Young People's Secretary of the Congregational Education Society. This program furnishes a collection of practical plans and interrelated activities and projects for young people's groups, included in which are plans for organization, worship services, expressional activities, and discussion studies and resulting projects. Various emphases are stressed each month, although the general theme for the year remains the same. This program creates an interest in the work of the church and challenges the young people to accept their responsibility in promoting its program. Pastors, superintendents, directors of religious education, and the leaders of the various young people's groups should have copies of this practical manual.

CHILDREN'S SAYINGS

A boy was measuring his three-year old sister's dolls as she held them against the wall. As he measured each one, he told how many inches it was. When they had finished, she called to her little brother, "Come, Buddy, all my dolls are inched and we want to inch you!"—*Miss Van Camp.*

* * *

A six-year-old boy a few days before Christmas, said: "Mamma, how many more darks and how many more lights 'til Christmas?"—*Miss Miller.*

* * *

Mary, aged seven, had just discovered the truth about the Santa Claus myth. "Well, Mary," laughed her father, "so you caught up with Santa Claus."

"Yes, I did," she said, and added with determination in her tone, "and now I'm going to look into this Jesus story!"—*Miss Shell.*

A little boy asked his mother, "Where does the tired go to when we sleep?" —*Mrs. Wright.*

* * *

Father returned Saturday night after a week away from home, during which time mother and the two boys stayed at grandfather's, where they particularly enjoyed the victrola. Sunday morning while mother was helping with the breakfast, four-year-old Wayne climbed into bed with his father and begged him to sing. Now the mother had a beautiful voice, but father's somewhat resembled a foghorn. However, being eager to please, he began to sing. Wayne listened a minute then reached up to feel father's throat and, with a little chuckle, said, "Daddy, you need to change your needle!"—*Miss Wilcox.*

We had a rain-water barrel and Stella aged four, saw some mosquitoes in it. She said to my sister, "Look at the Eskimos in the rain-water barrel!"

* * *

Jaimie, aged three, loved to invent stories. "Once upon a time there was a little duck learning to swim, and he sank to the bottom of the lake, and he put his two little paws together and said 'Please, God, bring me to the top.' And God did."—*Mrs. Hincks.*

* * *

Barney, seven years, seeing the moon and the sun at the same time one morning said to his father, "Daddy, I bet when God went to put the sun out He told Jesus to take in the moon and He forgot it."—*Miss Spratt.*

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GOD hath made of one blood all nations of men, and we are His children,—brothers and sisters all.

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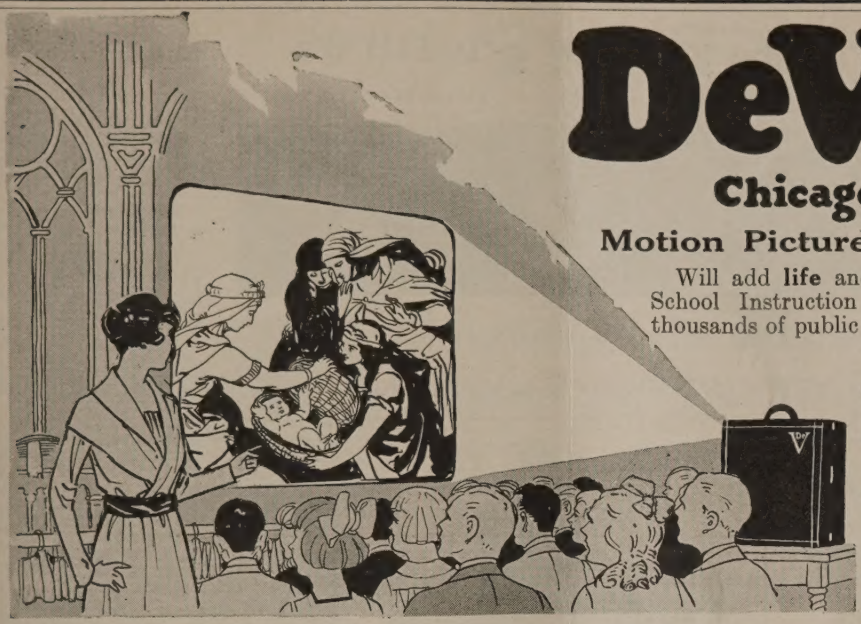
Our country does not ask us to die for her welfare; she asks us to live for her, and so to live and so to act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women who shall rule over her.—*Mary McDowell.*



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FOR THE SUMMER OF 1926

List of Summer Assemblies, Camps, Institutes and Schools*

DATES	PLACE	NAME OF SCHOOL	UNDER WHAT AUSPICES
		COLORADO	
g. 24-29	Greeley	Colo. Conference	Conf. S. S. League and W. M. S. Boards Evangelical Ch.
		ILLINOIS	
ly 20-22	Westervelt	Ill. United Conf.	Conf. S. S. League and W.M. S. Boards, Evangelical Ch.
ly 27-Aug. 1	Naperville Pk.	Ill. Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		INDIANA	
g. 2-8	Lake Wawasee	Indiana Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		IOWA	
g. 26-30	Cedar Falls	Des Moines Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
g. 26-30	Cedar Falls	Iowa Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		KANSAS	
ly 29-Aug. 8	Topeka	Kansas Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		MASSACHUSETTS	
tober 12	Medford	N. E. Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		MICHIGAN	
g. 23-29	Buchanan	Mich. Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		MINNESOTA	
g. 10-14	Paynesville	Gen. E. L. C. E. and S. S. Convention	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		NEBRASKA	
g. 25-28	Milford	Nebraska Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		NEW HAMPSHIRE	
g. 19-16	Durham	School of Religious Education	Northern N. E. School of Religious Education.
		NEW YORK	
g. 2-8	Ebenezer	New York Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		OHIO	
y 19-25	Linwood Park	Ohio Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		ONTARIO	
y 5-7	Carrick Camp Ground	Canadian Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		OREGON	
y 20-29	Jennings Lodge	Oregon Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		PENNSYLVANIA	
y 19-25	Perkasie Park	Eastern Pa. Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
ly 22-28	W. Milton	Central Pa. Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.
		WISCONSIN	
y 26-Aug. 1	Lomira	Wisconsin Conf.	Conf. S. S. League and W. M. S. Boards, Evangelical Ch.

*This list arrived too late for insertion in the June JOURNAL.

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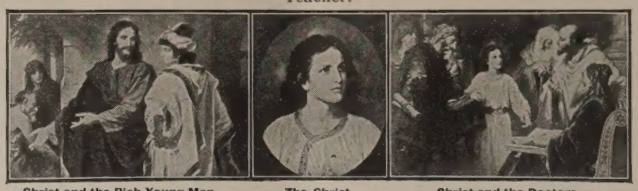

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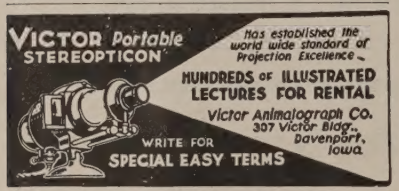
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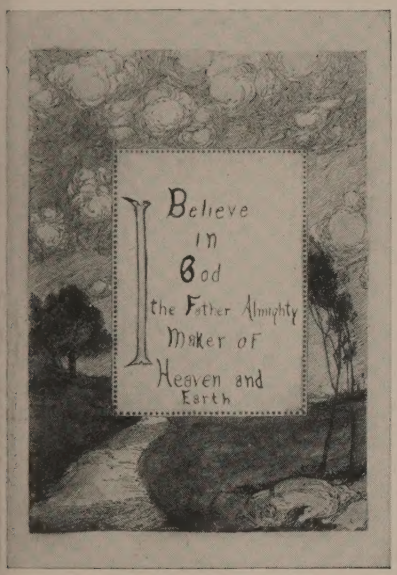

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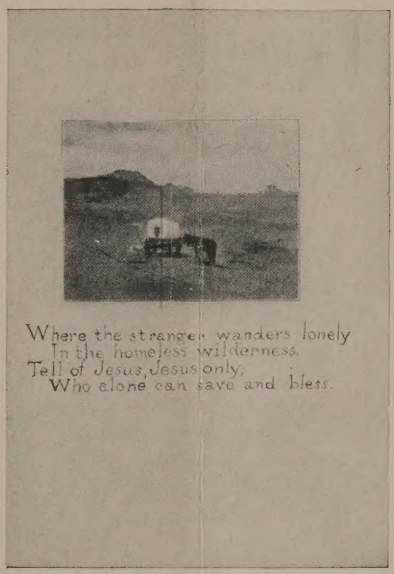

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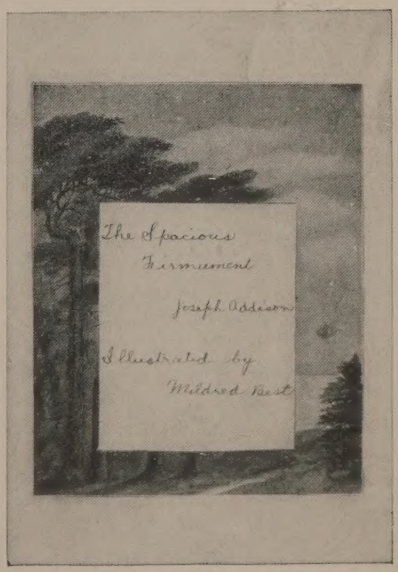

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